

A
COLLECTION

Of Modern Relations of

Matter of Fact,

CONCERNING

Witches & Witchcraft

Upon the Persons of People.

TO

Which is prefixed a Meditation concerning the Mercy
of God, in preserving us from the Malice and Power
of Evil Angels.

Written by the Late

Lord Chief Justice Hale,

UPON

Occasion of a Tryal of several Witches be-
fore him.

PART I.

L O N D O N.

Printed for John Harris, at the Harrow in the Poultry.
MDCXCIII.

Price, 1s.

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The 18th May, 1693.

Edward Cooke.

ADVERTISEMENT.

M*athematical Divinity*: Or, A plain Demonstration from the Holy Scriptures, that the Times of this World, were Fore-appointed by the Covenant made with *Abraham*: And determined to be according to the Measure of the Age and Fulness of *Christ*. Kept Secret since the World began, but is now made plain upon Twelve Tables, in a Solar Calendar, as familiar to the Understanding as a Common Almanack. With a full Proof, that this is the last Generation, which shall not pass away till all things be Fulfilled, and the Gates of Righteousness be Opened. Being the Result of many Years Study. By *Elias Palmer*.

Printed for *John Harris*, at the Harrow in the Poultry.
1693. Price, 1 s.

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THE PREFACE.

I*t was not to convince the Atheists and Sadduces of this Age, of the Existence of Spirits, and by consequence of a Deity, that I began this Collection. They have the Works of the Creation, both of the Great and of the Lesser World, and an admirable Scene of Providence exhibited to the rest of Man-kind in the Posterity of Abraham, and Recorded in the Sacred Writings, which, if they were disposed with well defecated Minds (gently putting by the Leaves and the Prickles, and the mean outside Covering, whereby they are Veiled from the Prophane) to inspect the internal Form and Composure, and deeply Contemplate the admirable Accomodations of all the Parts, the Design and Tendency of the Whole, and the Secret Powers by which all is Sustained and Ordered, they might (by the help of a certain Divine Light, which doth often illustrate such Souls so employed) discern a more Noble Evidence and Satisfactory Conviction of those things, which the Ignis Fatuus of a vitiated Natural Understanding (however improved, as is imagined, by the accomplishments*

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of what we commonly call Learning, but is in truth but a superficial thing, in respect of true Knowledge) cannot receive; and be assured, that Christianity is indeed a Noble and Divine Philosophy, cast out like a Ball, among the Children of Men, that they should catch it that catch could; and accordingly is very differently, and by most very unworthily entertained in the World; not only by the sensual Swine, and by the Muckworms, but by such as would be thought to be of a more generous Strain, Cocks of the Game, and yet prefer a Corn of Barly and a Feather, before an inestimable solid Jewel. But not only their Wills, which are a great Byas upon the Judgment, but the Minds and Consciences of most of these People are so Corrupted, that they can not, or will not acquiesce in these Matters, even in greater Evidence than what they freely act upon in Matters more agreeable to their own Genius and corrupt Affections, being as averse to subject their Understanding to the Divine Wisdom, as their Wills to the Laws and VWill of God, tho the Subjection of the one is no less necessary to the attainment of the great end of Man, accordingly designed in the Divine Methods of Providence, than that of the other. And therefore to have undertaken such a Work as this for the Service of such People, I can hardly think would have been to much purpose; and besides, it would have obliged me to such Proofs and Evidence for the satisfaction of others, as I conceive not so absolutely necessary for my purpose

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purpose in many particulars ; though I shall lay no farther stress upon any of the Relations, when I come to make use of them, than I am satisfied they may reasonably bear. But my Design is this :

Being well satisfied that much of the Good and Evil, which occurs in the World, not only in relation to particular Persons, but whole Families, Cities, and Nations, which is commonly attributed to Humane Management, or I know not what blind Fortune or Chance , is in truth produced by the Secret prevalent Energy and Operations of certain Invisible, Intelligent Agents, which not only order and dispose divers Occurrences, which to us Mortals seem very minute and inconsiderable, to be Occasions of great Consequences, but do also insensibly, and yet effectually bind and impede, or excite and promote, the Actions of Men, to produce Events some much short, some beyond, and some contrary, to their Designs : And that our common Notion of Spirits, that is, of those Invisible Agents, which I conceive to be of very different Natures and Powers, are greatly and unhappily mistaken : And lastly, that much of the Evils, which afflict Mankind, are effected by Spirits of an inferior Nature and Power, and but of the next degree in knowledge and Power above us Mortals, and such as are usually imployed by Witches and Magicians : I suppose that a better Understanding of the Nature, Power, and Operations of these Spirits, of the Means by which they get Advantage against us, and

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of the Means whereby we may either prevent the same, or be relieved and extricated out of their Power, would be a matter of no little Use and Benefit to Men. And in order to this I have begun A Collection of Modern Relations of Matters of Fact concerning Spirits, but principally of Apparitions and Witches; intending in Conclusion to put together my Observations upon them, and what others I have met with in print of this or former Ages, for this purpose.

And because this Wicked, and, even in Things wherein they think themselves Wise, Foolish Age, have strangely imposed upon themselves, or been imposed upon by the Efficacy of the Devil or his Instruments, to a Disbelief of the being of Witches, or of much of that Power, which they exercise through the Instruction and Assistance of these Spirits, and by consequence of their Agency in many Mischiefs and Evils, which we ignorantly attribute to other Causes: And also of some Means, which might be useful to detect them, and to disappoint their Wicked Operations, whereby many innocent and good People are left exposed to their Malice, who might otherwise be relieved; I thought fit to begin with a Publication of part of my Collection concerning Witches, reserving divers others which I have for a more Compleat Information, and my Collection of Relations of Apparitions till another time: And in the mean time shall be very glad of any good Information or Assistance in
any

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any thing relating thereunto; Wherein I desire only Certainty as to Matter of Fact; and then how Incredible soever it may seem to the Vulgar, or such as are skilled in the common Notions of Philosophy, I care not: For I am well satisfied that divers great Truths cannot but seem so to them.

To this I thought it very proper to prefix a Meditation, though not finished, of that no less Wise, Profound, Sagacious and Ingenuous, than Just and Good Man, the late Lord Chief Justice H A L E, concerning the Mercy of God in preserving us from the Malice and Power of Evil Angels; which he wrote at Cambridge the next Lord's day after the Tryal of certain Witches before him at St. Edmund's bury, whom he there Condemned, and ordered to be Executed, after a long Tryal from Seven or Eight in the Morning till Seven or Eight at Night, wherein he called to his assistance divers Physicians, and other learned Men, and at last after a full and careful Examination, the Jury finding them Guilty, he passed Sentence upon them with full Satisfaction of the Justice of their Verdict. There is a Relation of it in print, written by his Marshal, which I suppose is very true, though to the best of my Memory, not so compleat, as to some observable Circumstances, as what he related to me at his return from that Circuit. But that he was well satisfied in it may be perceived by his Writing this Meditation so immediately upon it. And there.

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therefore I think it very proper for this place, not only for the use which well-disposed People may make of it, but also as an Evidence of the Judgment, of so Great, so Learned, so Profound and Sagacious, so Cautious, Circumspect and Tender a Man in matters of Justice, and especially in matters of Life and Death, upon so great Deliberation, (for he knew by his Kalendar before-hand what a Cause he was to Try, and he well knew the Notions and Sentiments of the Age) and upon so solemn an Occasion; to check and correct the Impiety, the Vanity, the Self-conceitedness, or Baseness of such Witch-Advocates, as either confidently maintain that there are no Witches at all, making their shallow Conceptions an adequate measure for the extent of the Powers of Nature, and of the Wisdom and Power of God; or contrary to their Duty and their Oaths, make light of the Examination and Tryal of them, when brought before them. Such Persons may have cause to be ashamed of themselves, after notice of such a Judgment, and others may hereby be admonished what to think of them, if they persist in such Assertions, or Pretences.

A

DISCOURSE

CONCERNING

The great Mercy of God, in preserving
us from the Power and Malice of *Evil*
Angels.

*Written by Sir Matt. Hale at Cambridge; 26th Mar.
1661. Upon occasion of a Tryal of certain Witches
before him the Week before at St. Edmund's-
Bury.*

1. **T***hat there are such evil Angels, it is without all
question: The Old Testament assures us of it,
as it easily appears upon the consideration of the
Temptation of our first Parents; the History of*
Abimeleck and the Men of *Shechem*; the History of *Saul* and
the Witch of *Ender*; the History of *Micajah* and the false Pro-
phets; the History of *Job*; the Prophecy of the Desolation
of *Babylon*, wherein *Jim* and *Zim* and the *Satyrs* were
Prophefied to Inhabit: The *New Testament* more ex-
plicitly and abundantly clears it, by the History of the
Temptation of our Lord; the *Demoniacks* of several Symp-
toms Cured by our Lord and his Apostles; the Procession of
the

the Evil Spirit, and his return with seven other Spirits; the Vision of the Fall of *Satan* from Heaven like Lightning by our Saviour; the several assertings of it in the Gospel and Apostolical Epistles; the Prince of the power of the Air; the Spirit ruling in the Children of Disobedience; the Kingdom of Satan; Principalities and Powers in high Places, and more frequently yet in the *Apocalyps*: It is also confirmed to us by daily *Experience* of the Power and Energy of these Evil Spirits in *Witches*, and by them.

2. That these evil Spirits have likewise a great measure of Power, and a greater measure of *Malice*, appears in the same Scriptures and by Experience. The greatest Strength and Energy of any corporeal Creature, is in the vigour and power of those Natural and Animal Spirits that are within them. The great swiftness and strength of the Lyon, the Wolf, the Tyger, and of the strongest of Men, is the exerting of these Vital and Animal Spirits, without which their Bodies, tho of the exactest Model and Compages for strength, were but a Trunk and *iners moles*. Certainly therefore those Separate Spirits that are not clogged nor encumbered with Matter, have a greater strength and energy, which is evident in those Possessed *Demoniacs* both in the Gospel and in known Experience, who could not be holden by the strength of Men, when Possessed with this powerful and malignant Influence.

3. And yet *their Malice* to the Children of Men is more extensive than their Power: It began with the First Man in Innocence, and it hath improved ever since. The evidence both of his Power and Malice, is most lively seen in that display of the Invisible Administration and Exercise of it towards *Job*; that it contented not it self with any Bounds; his Goods, his Children, his Name, his Body, the very Peace of his Soul and Mind were not enough to content or quench it; inso-much, that had there not been a guard upon his Life his Malice had also seized that: And which is yet more, his Malice against the everlasting Soul of Man is unsatiable, as appears in that express description of the Tempting of our Lord,

Lord, Tempting him to Presumption ; to Despair ; to Apostacy from God : And this he did not only out of a particular or personal Malice against him ; but as in his first Temptation of the First *Adam*, his Malice was not only at him, but at the whole Kind, which in a great measure he effected : so in his Tempting of our Lord, he aimed not only Personally at him, but in him at the *totum genus Humanum* : For tho possibly he might be ignorant of the hypostatical Union of the Divine Nature to our Lord ; yet doubtless he did suspect that much of the good of Mankind was deposited in that Treasury, which if he could have shattered and broken, he had exquisitely satisfied the extent of his Malice against Mankind.

4. This *Malice and Power* of that Evil one is much *advanced* in reference to Man. 1. By his great *Experience and Subtilty*. 2. By his *Invisibility and Swiftiness*, whereby he can secretly and powerfully insinuate and mingle himself with the Subject he means to mischief : He knows the Avenues into Man ; and he knows how most subtly and unsuspectedly to seize upon them : In reference to *the Body of Man*, he knows his Humours, his Temper, his Distemper, and hath the advantage of the higher Ground, as *Perseus* had in his fight with the Monster in the Fable ; as the Eagle in his fight with the Dragon : He can watch his Advantage and Undiscovered can derive into him a malignant Air, or a poysonous Fume, or a venomous Infusion ; His Experience in Natural Causes ; his Ability to discover fit Actives, and to apply them effectually to Passives ; his acquaintance with the Natural Constitutions, and his opportunities to disturb, or invenom it ; his Speed and imperceptible Motion in insinuation of himself, and his Experiments upon the Body renders it, upon a bare natural account, much subject to his Power.

5. And no less advantage hath he upon *the Soul*, First in *respect of it self* and its own spiritual Nature, whereby in all probability he can secretly and immediately insinuate himself with it, and Perswade, and Excite, and Deceive, and Abuse, as a subtil Man can deal with another of more simplicity :

For it seems altogether as reasonable upon a bare natural account, that one Spirit may communicate with another in a Kind proper to their Nature, as one Man may communicate to another, in a Kind suitable with his Nature. 2. And principally *in respect of the manner of the operation of the Soul of Man in Communion with the Body*, whereby she hath a kind of dependance upon the Body's Constitution, and by a disturbance or disorder in that, become subject to a disorder in her Actings: Upon this account he can disturb the Blood into Choler, or Lust; abuse the Fancy with false representations or disturbances in Truth; corrupt the Organ of the Sense, or the Species which they receive; inrage, and discompose the Humours of the Body, mingle Ingredients with them, that shall impede or corrupt the actings of the Soul. And as thus he can corrupt within, so he can by *observation of the prevalence* of any Lust or Passion, and of the *just and true season*, when it is at the height, fit it with a Temptation that shall draw it out to Action. When *Achan's* covetous humour is high, he can unvail the Wedge of Gold and the Babylonish Garment. When *David's* Security and Idleness, and possibly high and delicate Fare, hath raised up the Lust of his Flesh, he can present him with a *Bathsheba*. Thus partly by *his own* Wisdom, Experience, malicious Vigilancy, Invisibilty, Strength and Power; partly by our *own* Weakness and Infirmary, partly by *the Correspondence* he hath with our Tempers and Dispositions, he is able to make advantage upon us, either by internal Corrupting, or by external Alluring or Inciting us to what is hurtful and prejudicial.

6. Since therefore it is apparent that he wants neither Power, nor Opportunity, nor Malice, to mischief us, it remains, that certainly *the obstruction of the executing of that Power doth not arise from himself*; for his Malice is unsatiable; it is his business every day to go about seeking whom he may Devour: And unquestionably his Malice would carry him to the execution of the utmost of his Power, either to destroy Mankind, or at least to make them Slaves to his Kingdom.

dom. *Alexander* who was most certainly the most Ambitious Prince in the World, could not be near so fond of bringing the World under his Subjection, as this Prince of Darkness is. Those that he cannot make his Vassals, he would soon extirpate and exterminate out of the Bounds of his affected Empire: And on the other side, the obstruction is *not from our selves*; we are too weak to deal with him; he was too hard for *Adam* in his Innocence, and therefore must needs be too hard for us in our corrupted Estate. And if it be said, there was but one to one, we are many to one, or at least to few; we deceive our selves herein, for *they are Numerous*: One Man was possessed with a Legion, in the Gospel: But if it were otherwise, yet the Agility and nimbleness of those impure Spirits is great, and their dispatches speedy; they are *Itinerarii & Circumferanei*, walking to and fro through the World.

7. It remains therefore, that the power and malice of this great Enemy is checked and controlled, and *limited by a higher Power*; it is *Regnum sub graviore Regna*: And he that hath shut up the Sea in Bars and Doors, and said, *Hitherto shalt thou come, and no further, and here shall thy proud Waves stay*, hath likewise limited and confined this proud, and malicious, and powerful Adversary within his Sphear and Limit, and chained up this unruly and ravenous Woolf, so that he cannot go one Link beyond his prefixed Bounds.

8. These Bounds or limits of the Power and Activity of this Adversary are many: we may reduce them into these four, viz. 1. The Law of their Subjection. 2. Providential Dispensation. 3. Ministerial Resistance. 4. Natural Impediments.

I. The first restraint is the Law of their Subjection: for tho those impure Spirits are like Rebels and Malefactors against their Lord, and have an habitual Opposition against him, yet they are under his Dominion; tho they hate to Obey him, they dare not disobey him; tho they have not the love of the Law of their Being, yet they are under the Cohersion and fear of that Law. Just as there be among Men many vile
People

People that yet dare not act their Villany for fear of Punishment; and if they do, they do it by stealth and secretly: So doubtless those Evil Angels are under a fear of Offending, and do smart for it. Government is the Ordinance of God, as well in the Invisible as the Visible World: And this seems plain to me by that Petition of the evil Spirits to our Saviour, that they might not be sent to the place of Torment, even before their last and final Judgment. There are certain Torments for their Extravagancies, inflicted by an Invisible Oeconomy, which they fear and dread as much as Malefactors do the Whip and the Pillory. And upon this account partly it was, that *Satan*, tho he had naturally power to have afflicted *Job*, durst not attempt it without leave and permission from God.

II. *Providential Dispensation*: And this is the same over Men and Devils: It naturally lies in the Power of one Man to Kill or Hurt another; yet that same Superintendency of Divine Providence, without which a Sparrow falls not the Ground, prevents one Man from doing all the mischief to another that naturally lies in his Power; and the same prevention and Providential interposition, hinders the activity of the Evil One from doing all that Mischief he naturally can among the Children of Men. And this was that Hedge and Fence that God had made about *Job*, and all he had; and till that were removed, the attempts of *Satan* were vain and idle to have broken in upon him.

III. *Ministerial Impediments*, and these are of two kinds.

1. Such Impediments as concern the Soul only, and the immediate Agency there. *Satan* he disturbs, and provokes, and perswades and tempts to Evil, but the *Divina Gracia Adminicula* counter-perswade. The Son of God came into the World to destroy the Works of the Devil, and there is a perpetual contest between these two, for the Principality and Dominion over the Children of Men; on the one side, the Devil and his Angels they Fight by their Method, and Temptations, and Allurements, and Insinuations, to win over the Children of Men to the Kingdom of Darknes: On the other side

side *Michael* and his Angels, the Angels of the Covenant, and the secret and powerful Agencies of his Grace and assistance, take all opportunities to reduce Men to the Obedience of God, to their Duty to him, confirms them in it, detects and discovers, and convinceth the Tempter, and upholds the Spirits of Men against him : He will convince the World of Judgment by judging the Prince of this World, that is, by detecting his Sophistry, his Falsity, and the ill consequences thereof.

2. Such as concern the inward Man and the outward Man also, the Ministration of the *Good Angels*, who are as diligent to counter-work the Evil Angels in their Mischiefs, as they can be sedulous to inflict them ; they are Ministring Spirits. When the Devil was using a slight to gain the Body of *Moses* to make an Idol of him, *Michael* resisted him. The Evil Angels are full of Power and full of Malice against the Children of Men ; and on the other side, the good Angels are no whit inferior to them in Power, and are Benevolent and Loving to the Children of Men, and do many and many times when we know it not, prevent us from many mischiefs that these malevolent Regiments of Hell would inflict upon our Bodies and our Souls. And doubtless, as we see in the visible Administration of the World, or of any one Kingdom thereof, there is continual Diligence on one side by seditious turbulent minded Men to break the Peace of a Kingdom or City, or place, which is with much diligence, watchfulness, and vigilancy, attended and prevented by wise and good Men ; so there is no less care and vigilancy, and counterworking by the Pure and Good Angels, against the mischievous designs of these evil Spirits against the Children of Men.

IV. *Natural Impediments* to the working of that Evil Spirit.

1. *In reference to the Soul* and inward Man. God hath fortified the Will of Man with the privilege of Liberty ; tho those Evil Angels may solicit, persuade and tempt, yet Almighty God hath placed this Bar in his way, *viz.* The freedom

freedom of the Will, that all the Devils in Hell cannot take from him: It is an impregnable Fort, that can only be taken by Dedition, but never by Storm or Assault. And this is partly the reason of that Text, *Resist the Devil and he will flie from you.* He knows that where there is Resistance of the Will, there is no entrance for him, and gives over the Assault.

2. In reference to the Body or outward Man. He cannot ordinarily exercise any Violence upon the outward Man, but by the Mediation of things Corporeal, and most ordinarily by the mediation of Mankind: He cannot kill a Man but by the Sword of a Man-slayer; nor rob or plunder, but by a *Caldean* or *Sabeen*; nor infect the Body, but by the means of a Witch. And all this God hath most wisely ordered in this manner, that tho the Impure Spirit it self be out of the reach or regiment of Human Justice or Government; yet the Instrument, without which he cannot ordinarily work, is within the reach of Human Justice and Government: whereby the wise and good God hath consequently as it were, reduced him, viz. in his Instruments, without which he cannot act, under the very Power of Human Laws and Government. I say, ordinarily he cannot act any external mischief upon Man, but by such Means and Instruments as are under the coherfion of Human Laws. I say, *Ordinarily*, for when this *Ira Divina satelles* is Commissioned from the God of Heaven, he may act immediately from himself, according to the tenor or extent of his Commission; but Ordinarily and Naturally he cannot.

Not Finished.

Doctor Pordage his Relation of the wonderful Apparitions, Visions, and unusual things which were seen in his Family, in the Year, 1649.

DOCTOR *John Pordage* Rector of *Bradfield* in the County of *Berks*, being the Eighteenth of *September 1654*, Charged with certain Articles then and afterward exhibited to the Commissioners for ejecting of Scandalous Ministers; amongst other things, for entertaining at his House one *Everard* a reputed Conjuror; and that he had frequent and familiar Converse with Angels; and concerning the Vision of a Dragon, and Apparitions of Spirits, &c. As to the Entertainment of *Everard*, he answered and confessed, that about four Years before, he was received into his House for about three Weeks and no longer, but not as a Conjuror, but as a workman at Harvest; and that he never heard the least intimation that he was ever suspected to be a Conjuror, till after his Departure, but afterward was strongly enclined to believe that he was: And concerning the Vision of a Dragon, and Apparition of Spirits, *I will not confess*, saith he, *any Apparition in particular*, till they be proved, lest I should seem to accuse my self, they being brought in as a Crime against me, and as Instruments to Condemn me: Yet, in general I acknowledge, that some four Years since, there were many strange and wonderful Apparitions in my House: But, what can these in Justice amount to, tho attested by Oath, and confessed particularly by my self, when brought before those who profess themselves Christians, and are acquainted with the History of the Holy Scriptures? Pray, was not *Job* a pious, sincere, and eminently Righteous Man? Yet, how was he scared with Dreams, and terrified with Visions, *Job 7. 14.* Did not *Zachariah* the Prophet, Chap. 3. see *Satan* standing at the right hand of *Josua* to resist him?

Did not *John* (*Rev.* 12.) in a Vision behold a great red Dragon that made War with *Michael* and the Holy Angels? And was not Christ himself tempted of the Devil, by Voice and Vision? *Matt.* 4. 6, 8. Now, *the Servant is not greater than his Lord*, *Jo.* 15. 20. and therefore not exempted from the like attempts of the Devil. I beseech you consider, whether this Earth be not the Place where the Devil walks up and down seeking whom he may Devour? How then can *Bradfield*, or any other Place, be exempted from his Appearing when God permits? And may not all this be for the manifesting of his Glory, Goodness and Power? And who can tell whose Family may be next exposed by God's permission, to be tryed and proved by the Representation of *Satan*? And I desire you seriously to consider how any such Apparitions raised by the Devil, and permitted by God for his own Glory, argue me either Ignorant, Scandalous, or Insufficient: Surely it rather argues that he hath blest me with a strong Faith, in that he permitted such great Tryals, and made me instrumental to overcome them by Prayer and Fasting. If it can be proved I ever so much as looked toward the unlawful Art of *Black Magick*, or that any Evil Spirits were raised up by any compact of mine, explicit, or implicit; or that those Evil Apparitions were subdued and overcome by any other means than by God's Blessing upon our Fasting and Prayer, I shall judge my self worthy of Punishment. But otherwise, it is hard measure to be Prosecuted for the Malice of the Devil toward me, inflicting what I was Passive in, and could not help, especially by those who profess the Christian Religion, and know that the God of Heaven ruleth over all, permitting and disposing whatever comes to pass.

This is the sum of what I meet with in his answer to the Commissioners concerning this part of his Charge: But in an Apology afterward, he inserted a particular Relation concerning the Visions and Apparitions therein alledged against him, as here followeth in his own words.

I Do judge that God doth call me forth to make a free and open Discovery of those *Wonderful Apparitions, Visions and unusual things*, which somewhat above four Years since were seen and permitted by the Lord to be *in my Family*. And if all that read this, can but receive and judge of it by that Rule and Principle from which I write it, they will be so far from judging me, as that they cannot but bless God for his Favour and Mercy to me; and the more admire his wonderful Works and the greatness of his Power.

What I intend here to declare, I shall dispatch in these *three Particulars*. 1. In relating what I have acknowledged to many Persons I have Discoursed with. 2. Many considerable things, which I have never Discoursed but to some Friends. 3. The good effect of this upon my self and others of my Family.

1. I confess, That in *August 1649*. there appeared in my Bedchamber about the middle of the Night, *a Spirit in the shape of Everard*, with his wearing Apparel, Band, Cuffs, Hat, &c. Who after the sudden drawing of the Bed-Curtain, seemed to walk once through the Chamber very easily, and so Disappeared.

That very Night there was another Appearance of one in the form of *a Gyant*, with a great Sword in his Hand without a Scabbard, which he seemed to flourish against me, having the figurative similitude of a green Tree lying by him.

After this had continued for the space of half an Hour, it Vanished; and there succeeded a third Appearance, which was very Terrible, being in the shape of *a great Dragon*, which seemed to take up most part of a large Room, appearing with great Teeth and open Jaws, whence he often ejected Fire against me, which came with such a Magical Influence, that it almost struck the Breath out of my Body, making me fall to the Ground.

Now, you must know, that these three were dreadful Apparitions, and very terrible to the sensitive Nature, and

might have caused a great Distemper in it, had I not been supported in an extraordinary way by the Ministrations of the Holy Angels against the evil effects of those extraordinary unusual Apparitions, the last of which continued till the day began to dawn, and then Disappeared.

2. In the Second place I shall proceed to declare those extraordinary things which few have been yet acquainted with, which yet were then seen and experimented amongst us. I say then there were *two Invisible, Internal Principles opened and discovered* to us, which may be called *Mundi Ideales*, being two Spiritual Worlds, extending and penetrating throughout this whole visible Creation, in which many particular things were discerned suitable to the Nature of those Worlds. Now, those two Principles or Worlds, seemed very much different one from another, as having contrary Qualities and Operations, by which *they work upon this visible Creation*, which we see distinguished and differenced into variety of Creatures, some Poysonful and Noxious, others Wholsom and Harmless, according to the difference and contrariety of things in the Internal World, upon which the External doth in some measure depend, as standing in them, or rather proceeding from them. Now, these could not have been seen, had not that *inward Spiritual Eye*, which hath been locked up and shut by the Fall, been opened in an extraordinary way in us. Besides, we had our *other Internal Spiritual Faculties* of Spiritual sensation opened to discern their *various Objects* within those Worlds: Which Objects by reason of their Qualities, may be differenced into Good and Evil.

But I shall here first present the Objects of that Internal World, which may be called *Mundus Tenebrosus*, or the Dark World. Which Objects by our correspondent inward Faculties or Senses were then discerned and made known to us.

First then, as to the Objects of the internal *Sight*, when this Principle or World was Opened, we beheld innumerable multitudes of Evil Spirits, or Angels, presenting themselves in appearing Distinctions of Order and Dignity, as Powers,

Powers, Principalities, Dignities. My meaning is, there seemed to be Inferiority and Superiority ; Governors and Governed ; *the Princes* of this dark World and their Subjects, which presented themselves as passing before our Eyes *in State and Pomp*, all the mighty ones appearing to be drawn in dark Airy Clouds, Chariots with six, or at least four Beasts to every one ; besides, every figured similitude of a Coach, was attended with many *inferior Spirits*, as Servants to the Princes. But concerning *the Shapes and Figures* of the Spirits, you must know they were very Monstrous, Terrible, and Affrighting unto the outward Man. Those that drew the cloudy Coaches appearing in the shapes of Lions, Dragons, Elephants, Tygers, Bears, and such like Terrible Beasts. Besides, ~~the~~ Princes and those that attended them, tho all in the shapes of Men, yet represented themselves monstrously mishapen, as with Ears like those of Cats, cloven Feet, ugly Legs and Bodies, Eyes fiery, sharp and piercing. Now, besides these Appearances within, the Spirits made some wonderful *Impressions upon visible Bodies without*, as Figures of Men and Beasts upon the Glass Windows and the Cealings of the House, some of which yet remain. But what was most remarkable was the whole visible World represented by the Spirits upon the Bricks of a Chimney, in the form of two half Globes, as in the Maps. After which, upon other Bricks of the same Chimney, was Figured a Coach and four Horses, with Persons in it, and a Footman attending, all seeming to be in Motion, with many other such Images, which were wonderful exactly done. Now, fearing lest there might be any Danger in these Images, through unknown Conjuraton and false Magick, we endeavoured to wash them out with wet Cloaths, but could not, finding them Ingraven in the substance of the Bricks, which indeed might have continued till this day, had not our fear and suspicion of Witch-craft, and some evil design of the Devil against us in it, caused us to deface and obliterate them with Hammers. Now, what the Devil's End in the former Apparitions, and those figurative Representations was,

was, the Lord knows: But it was certainly Evil; Even as it was ~~was~~ against Christ, when he shewed him (in Vision) the Kingdoms and Glory of the World, to make him fall down and Worship him. But God's end in permitting it was very good, even to bring us nearer to himself, in a stronger dependance upon his Eternal Power, and to make us more watchful against the Subtilty and Power of *Satan*, as you will see afterwards, when I come to speak of the Effects of those things in reference to our Selves. But to shut up this Relation of the Objects we saw in this Dark World, I must add this, that were but the Eyes of Men opened to see *the Kingdom of the Dragon* in this World, with the multitudes of Evil Angels, which are every where tempting and ensnaring Men, they would be amused, and not dare to be by themselves without good Consciences, and a great assurance of the love and favour of God, in protecting them by the Ministration of the holy Angels.

2. As to the Objects of the outward *Smell*, I must let you know, that within the three Weeks space in which these Wonders appeared, at several times the Evil Spirits and Angels did raise up such noysom poysonous Smells, that both the inward and outward part of those that were exercised with them, became much disturbed and offended: For through the sympathy betwixt the Body and the Soul, the sulphurous hellish Smells much exercised both by Magical Tincturation.

3. In reference to the Objects of *Tast*, You must know, that sometimes both in the day and night, we were exercised with the loathsom hellish tastes of Sulphur, Brimstone, Soot and Salt mingled together. Which were so loathsom to our Natures, as that they were ready to cause great Distempers and Nauseousness in our Bodies; but the Invisible Power of *Jehovah* supported us beyond our own Strength.

4. In relation to our inward and outward *Touch*, we were much exercised both in Body and Soul. As to our Souls, we sometimes felt such strange Magical Wounds and Prickings by the fiery Darts of the Devil, that none can express, but

but those that have been exercised in some measure, as *Job* was, who felt the Poyson of those invenomed Arrows, which came upon him by the permission of the Almighty; which like the Scorpions in the *Revelations*, sting and pierce those they touch. As to our Bodies, we found material Impressions from the Powers of Darkness, very noxious in themselves to our natural Spirits and Life, but cheerfully born by Invisible support, and quiet submission unto the Will of God.

But to conclude: By these wonderful and strange Exercises, we could not but have strong apprehensions and lively resemblances of the Torments and Miseries of Hell, where Sulphur, Fire, Brimstone, poysonous Smells, Darkness, monstrous horrid Shapes and Sights are the entertainment of the imprisoned Spirits.

But, now I come to the other Internal World, which we may term *Mundus Luminosus*, or the Light World, which with its various Objects was then likewise opened to the inward Senses.

First then I shall here set forth the Objects of the inward Eye, which were then seen by us. There appeared then to our inward Sight, multitudes, almost innumerable, of pure *Angelical Spirits*, in figurative Bodies, which were clear as the Morning-Star, and transparent as Chrystal. These were *Mahanaim*, or the Lord's Host, appearing all in manly Forms, sending forth a Tincture like the swift Rays of the hot Beams of the Sun, which we powerfully felt to the refreshing of our Souls, and enlivening of our Bodies.

Now, beholding the multiplicity, variety and beauty of these Spirits, with the various Objects and Wonders of this World, Cloathed in the purest Tincture of Light and Colour, we could not but bless the God of Heaven, who by the Eyes of Wisdom and Hand of Power, brought forth such Glorious Creatures, and now shewed them in their several Beauties to us in a time of Tryal and Temptation.

Secondly.

Secondly. In relation to our inward sense of *Hearing*, there were many *musical Sounds and Voices*, like those which *John* heard upon Mount *Zion*, then heard by us; the sweetness, harmony and pleasantness of which cannot be expressed, nor that Spiritual Joy and Delight which by them was infused into our Souls, uttered by the Tongue, being ready to ravish our Spirits into the highest Praises of the Eternal *Jehovah*.

Thirdly. In relation to the Faculty of *Smelling*, the Tongue can hardly express those *Odours* of Paradise and heavenly *Perfumes* which then were smelt, piercing into the very Spirit with a cherishing Tincture; besides that quickning Virtue, which by them was communicated and insinuated into the Spirits of our outward Bodies, which like a Cordial, had been able to have renewed the strength of our languishing Nature.

Fourthly. Our Sense or Faculty of *Tasting* was very pleasantly entertained with those invisible Dews, which were sweeter than Hony, or the Hony-comb, and therefore deserve to be called the Dews of Heaven; with which instead of Food, we were many times wonderfully Refreshed.

Fifthly. In relation to the Sense of *spiritual Contaction*, that was also delighted with its heavenly Objects: For none can utter that pleasing Impression, which the burning Tincture of this Light World afforded us, coming like a hot Cordial into the centre of our Spirit, being sensibly felt in the inward Parts, so as to cause much joy and heavenly Pleasure, which penetrated through our Souls, giving us occasion to bless, praise and magnifie the Lord.

Thus for the space of three Weeks or a Month were we exercised inwardly and outwardly, through that great Conflict which was betwixt those two Worlds and their Inhabitants: The Dark World sometimes afflicting us with dreadful Shapes, abominable Smells, loathsom Tasts, with other Operations of the Evil Angels: The Light World at other times opening and relieving us with odoriferous Perfumes, most sweet Dews, glorious Visions, and Angelical Harmony, which the Lord favoured us with, to shew his
extraor-

extraordinary Love in thus Succouring us in extraordinary Exercifes and Tryals.

Thus much for those two internal Worlds, spread throughout the visible World; in which the Evil and good Angels are more immediately than in this visible Air, to which they cannot be commensurate by reason of their spiritual Natures; each of them abiding in their distinct Principle, the one sort being in Joy, the other being in Torment, the one in Light, the other in Darkness, according to the Scripture.

Besides these two Worlds, we had an opening of the *Eternal World*, called in Scripture the World to come, (or *καρμένην τὴν μέλλουσαν*, Heb. 2. 5.) from the futurity of its full and clear manifestation, and a precursory entrance into the most Holy Place, by a Divine Transportation into the Glory of the Majesty, agreeable to that of St. John, 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me, &c.* Here were seen, heard and felt unutterable Mysteries of that Kingdom, which are not yet to be divulged, in regard of the Pride, Ignorance, Prejudice and Envy of many in the World, being reserved for those humble gracious Spirits, which are waiting in Silence for the second coming of the Son of Man.

But, now it is time to come to the *third Particular*, which was *the effects and Impressions* left upon our Spirits by these wonderful Exercifes and Manifestations.

After this, we began more clearly to see that *Strait and Narrow Way* which leads to Life Eternal, which we call *the Virgin Life*, or the Life of Purity and Righteousness in its Perfection, being the Life of fixed Love: In any thing short of which, the perfection of Virgin Life cannot consist. So that meerly to abstain from the concupiscible lustings of *Venus* under the Spirit of this great World, is but the Life of outward Chastity, and but a particular Branch of the other. 'For the 'Virgin Life is not attained till the Will of the Soul is 'brought through Death to be so Passive, as to will, desire
C 'and

‘and act nothing but what the essential Essence of Love
 ‘wills, moves and acts through it : For till then the Soul
 ‘cannot be a pure Virgin, nor live without all Desire and
 ‘Imagination ; which must all cease before the pure Life of
 ‘God can come to be all in all.

This Life of Virginity was placed fore-right as to the inward Eye of the Mind, being that mark of Persecution, at which we are to aim in our pressing toward the Resurrection of the Dead. To this Wisdom, that Eternal Virgin (*Prov. 8. 20, 23.*) as a Leading-Star invited us, calling to follow her in the way of Circumcision, Resignation and the Cross, in the way of total Self-denial, and forsaking of all for her sake, in the way of Annihilation and conformity to Christ’s Death, by which we saw undoubtedly we should come to Christ’s Resurrection, Ascension, Glorification, and Fixation in the love of the Holy Ghost, the third and last Dispensation.

Here we clearly saw the danger of looking back to the External World, and of putting out our Imagination into the Inward World, or the Kingdom of the Dragon ; or of resting in the openings and delights of the Inward Light World. For by turning back into the delights of the Senses, we saw the Soul would become Bestial ; by turning to the left Hand and imagining into the Kingdom of the Dragon, in awakening the fire of Wrath and Subtilty, devilishly and dangerously Wicked ; by turning to the right Hand in imagining into, and taking too much complacency in the Visions, Illuminations, Tinctures and Enthusiasms of the Light World, we saw the Soul might become elevated into self-conceit, and tinctured with Pride, and be in danger of neglecting the Death of the Cross, which is the only safe Path into eternal Rest and Fixation.

Here then we were shewed, that the way which leads up to the Virgin Essence the New *Jerusalem*, was strait and narrow, as upon the Breadth of an Hair, so that we were to turn no way either on the right or left Hands, but stand without Lusts, with our Eyes fixed upon the Being of
 Love,

Love, pressing forwards after Fixation in the Eternal House of God, there to become immoveable Pillars, no more to go out, but there always to bear the Name of God, and the Name of the City of God, which is *New Jerusalem*.

And now for the space of this four Years, ever since the time of these great Manifestations, we, by the Grace of God, have enjoyed the exercises of our Spiritual Senses, which never since have been shut, neither ever will be, except through voluntary Transgression and Disobedience, we Apostatize and run back into the Earthly Nature, or turn aside to center in something short of the pure Life of Virginity, which calls us from the External, through the Internal, into the Eternal World; which is that Kindom prepared for us from the beginning of the World.

But Thirdly, after this extraordinary time of Grace and Mercy to us, we enjoyed not only a clear leading convicting Light upon our Understandings, but likewise received from the Lord a stamp and strong impresson of Power, moving our Wills to follow this Light through the Death of all things, to come up into the perfect Life and Image of God, that so we might be transformed into that Righteous Nature, which we so clearly behold through Divine Light. Hence we came to live in a greater abstraction from our Sensitive Nature, in a constant watchful practice of the Cross, in reference to all external and internal Objects, which might by entertaining our Affections, hinder our progress to God. Hence also we came to live a more devoted, strict, dedicated Life, sequestering our selves from the World and worldly things, giving our selves almost continually to Prayer, Fasting and waiting upon God, in dying daily to all self-Ownments, Relations and Proprieties, in which most are intangled, to the great prejudice of their Spirits. And in this way we have ever since continued, endeavouring to be wholly conformable to the Death of Christ; in renouncing our own Lives and proper Wills, as opposite to the Life and Will of God, experimenting those profound Mysteries of the Cross of Christ, which are hidden to most in the World. But what Joy,

Life, Power, divine Pleasure, and Heavenly Communion, the Lord hath blessed us with in this our dying resigning Progress, I shall wrap up in Silence, together with those blessed Secrets of the Kingdom, which in these few last Years past we have been acquainted with, to the comfort of our Spirits in this sad time, when we are judged and condemned of the World, in the participations of Christ's Sufferings.

The

The Discovery of Thirty and Two young Girls in the Cloister of Madam Bourignon at Lisle, found to be Witches. Related by her self and the Continuator of her Life.

ANthoinette Bourignon was Born at Lisle in Flanders 13 January, 1616. Her first appearance in the World was not without some Deformity, her Forehead being grown all over with black Hairs, her upper Lip drawn up to her Nose, and her Mouth gaping wide open: But the hairs of her Fore-head afterward fell off of themselves, and her Lip was restored to its proper Posture by the help of a Chirurgeon, and she grew more and more Comely; yet her Mother had never any great Affection to her, but loved her least of all her Children; but her Father loved her best of all, possibly the better for being of his own Complexion, he being an Italian, whereas all the rest who were Fair, possibly took after their Mother, who was of the Country of Lisle. She was it seems from her Child-hood to be conformable to her Saviour in Sufferings: And her first Persecutions were by her own Kindred and nearest Relations, even her Mother and her Sister, which had this happy effect upon her, that she became very Retired and Serious in her tender Age. And she then received such strong impressions and attractions by the Grace of God, as soon as she had the use of Reason, that her Thoughts and Discourses were such as seemed not to come from a Child, but from one of well grown in Tears. She always thought she should be in some other Place, and enquiring where was the Country where Christians Inhabit, expressed a desire to go thither. And when she was told she was then in a Country of Christians, she could not believe it, because Jesus Christ was born in a Stable, and lived in Poverty; but the People there had stately Houses, rich Furniture and plenty of Money, &c. But such Discourse would not down there, but was turn'd into Ridicule, so that she was constrained to keep silence and say no more of it. When she grew up, she would not Marry, but had a mind to enter into Religion, or become a Nun
among

among the Carmelites, where she hoped to find such true Christians as she desired; but therein soon found her self mistaken; and thereupon betook her self to a Solitary and Retired Life; with great Austerities, exercising various acts of Charity as she saw occasion.

After the Decease of her Father in April 1648, her Mother, Brother, and all her Sisters being Dead before, having recovered what belong'd to her from her Mother-in-Law, she at first intended to have gotten together a Society of Religious Virgins: But one day as she was walking there met her a Stranger, whom she did not remember to have ever seen before, and told her, that what she purposed, she could not effect, nor would it be to any good purpose, for there were Nunneries enough; but there were great ~~store~~ of poor Children every where, who wanted good Education; and there could be no better Work thought on, than to take some of them, and Educate them from their Childhood in Religion and Virtue, and such Employments as might enable them to get a comfortable livelihood. This Man went by the name of Jean de St. Saulieu, and proved at last a very Wicked Man: But in the mean time prevailed with her to undertake this Work; and she rather because one Jean Stappart a Merchant, had already designed a House at Lille, with near 50*l.* per an. for that very purpose, and had already taken in about a Dozen poor Girls. With him she contracted in the Year, 1653, and had their Agreement settled by Publick Notaries: And in November that Year, she made her Entrance into the House, and soon had the number of her Girls encreased to about 50. She kept them at first only as in an Hospital or School; but finding some inconveniencies in that way, she thought fit to be recluse; and in November 1658, by permission of the Bishop, turn'd it into a Cloyster, where she kept her Girls under strict Discipline, and to very good Orders, both as to their Work and as to matters of Religion: But after she had passed about Seven years in these pious Exercises, three Years after she was Cloystered up, no less than Two and thirty of these young Girls were discovered to be Witches. Of which, and of divers remarkable Particulars thereunto appertaining, the three following Relations furnish us with a considerable History.

The

The First Relation, Translated out of her Traict, Entitled, La Parole de Dieu.

113. **A**fter my being Encloistered, I had more leifure and convenience to attend daily the Instruction of the Children. I discovered more of their Wickedness, and pressed them the more to good Living: But I perceived their Souls but little the better, unless Exteriorly. They were more Modest and Obedient, keeping to the Rules of Prayers Enjoyed them. People that saw and heard them Pray and Sing, thought them little Angels: But I was always of the mind that they were without the Grace of God; but yet I know not by what means. Some of them came of themselves to Confession every Week, tho it was customary but once a Month. They willingly heard good Lectures, Fasted the whole *Lent*, though they were not obliged to it. Made their Humiliations every *Friday*, by telling their Faults in the Hall. Underwent without regret all the Penances which were enjoyed them. There was nothing of ill observed in their Comportment, but that some of them would not work willingly. Others were enclinable to Lying and to Thieving, for which they were Corrected, and many times with profit and amendment. I put all those out of the House who were not content with a Christian Life. The rest declared themselves to be more contented than they were before. I would no more take so great a Number again, well perceiving that there would be less Confusion in it. I Prayed to God to know of him whether he received Glory by it. He answered me, these are but *Humane Accomodations*.

114. This I have very much experienced since, seeing that neither the Children nor their Parents sought more than their Temporal Advantage; as poor People for the most part are

are little sollicitous for the Glory of God, or the Salvation of their Souls, so that their Bodies are at Ease. This often troubled me: But afterwards considering that their Souls were Cultivated as well as their Bodies, I went on in my upright Intention, to gain them to God. My Confessor very much approved of this Exercise; but often asked me whether I would not accomplish my first Design. I answered, Yes, but that God must shew me the Way and the Place appointed, and that his time was not yet come. Many Persons grew to have a kindness for the House, and added divers foundations to it. We had the Mass every day; a great concourse of People came to us. Upon St. *Anthony's* day we had a Plenary Indulgence, and the three Pastors celebrated High Mass, and other Divine Services with us.

115. One day as I came into the School where all the Children were at Work, I saw a great number of *little black Children with Wings* fly about their Heads. I told them my Vision, exhorting them to beware of the Devil, who most certainly envired them.

116. After I had passed about Seven Years in these pious Exercises, it happened one day that as *one of these Girls* was to have been Corrected for some fault, we *shut her up into a place call'd the Prison*. About an Hour after she was there, she came out tho no Body opened her the Door. And as all the other saw her come into the School, they changed their Countenance and looked Pale. Returning, I saw it was she who had been Lock'd up. She asked me Forgiveness, promising me to Amend. I asked her who it was who opened her the Door? She said a Man. I told her she was Mad; because no Man came into the Cloister, and bid her take her Work. She who had shut her up, was then Abroad: And when she returned and saw this Girl at Work, she was amazed, and said, Who has opened the Door for her? I carried the Key with me. I made her go to the Place where she had shut her up, where she found the two Doors Lock'd as she left them when she went out. I took the Child a part into my Chamber to Examine her. She said that a Man who was her Friend

Friend, came and opened the Door for her, and she call'd him always in her need. I was afraid that this must be the Devil. I sent the Pastors word that they should come and hear the Matter, who having strictly examined her, told me, that there was great appearance that she was a Witch. I would not believe them. Nevertheless I immediately turn'd *her out of the House*, fearing that some Evil Spirit had brought her thither, and that she might trouble the House. She was between Thirteen and Fourteen years of Age. I now called to mind, that the whole Fury of Hell was to be armed against me: Wherefore I pray'd that strength might be given me to Oppose and conquer them.

117. About three Months after, it happen'd that another Girl was to be shut up, of about Fifteen Years Old. She said, that the Devil made her to commit the Thievery; and that he came to her by Night. I turn'd her out also, thinking to purge the House. But yet three Months after we discover'd *another* who was but Thirteen Years Old. She was to have been Whip'd: But saith she, Do not do it, and I'll tell you who it is that makes me do this Mischief. Taking her aside into my Chamber, she told me that it was the Devil. I asked her whether she knew the Devil or not? She said ay, he is almost always with me. I asked her what manner of Person he was? She said he was a handsom young Youth a little bigger than her self; that he had marked her upon her Head; and that she had given him her Soul, and had renounced God and her Baptism. I forbid her to tell this to any Body. However I sent for the Pastors being very much troubled to think what this should be, believing it an Illusion, or a Frenzy.

118. When the Pastors had Examin'd her, they said, that I ought not to put her away, for that there was a great Misfortune among these Children, which was to be searched to the bottom; for that this Girl had declared to them, that there were *two more* among them such as her self. They Examined those two, who declared that they were so, and that there were *two more* besides. We Examined on further,

and found that all the said Girls were in Compact with the Devil: For they related such particulars which they could not know unless they were true, or else they must have very much studied these Matters. Now they were in Number *Thirty and two*, and no more, who had all contracted this Mischief before they came into the House, and had learn'd it some of their Relations, and some of their Companions, and all in different Places, different Towns, Villages and Parishes.

119. I was in great perplexity, having never believed that there was such Creatures in the World, at least very rarely; and that they had something peculiar outwardly to be observed about them; but that these Children performing all pious Exercises, I could not persuade my self that they were such. But be it as it would, I asked the Pastors if there was no Remedy. They said there was, since that they had been gained by the Devil before their age of Reason. I told them that we must spare nothing, but use all possible Endeavours. The Chaplain, Pastors, and the Capuchin Fathers, Exorcised them two Hours a day, each Man twice a Week. The Pastor of the Parish where the House stood, which was St. Saviour's, came often to interrogate them to discover more and more the Truth, and to endeavour to reconcile them by Confessions and Penances.

120. He wrote down their Examinations for his Memory sake. They formerly declared that they had daily carnal Cohabitation with the Devil; that they went to the Sabbaths or Meetings, where they Eat, Drank, Danc'd, and committed other Whoredom and Sensualities. Every one had her Devil in form of a Man; and the Men had their Devils in the form of a Woman. And that there were so great a number of Persons at these Nocturnal Assemblies, where every Devil brought from day to day their Love whether Male or Female, that no Assemblies were ever seen so Numerous in the City as in those Sabbaths, where came People of all Qualities and Conditions, Young and Old, Rich and Poor, Noble and Ignoble, but especially all sorts of Monks and Nuns, Priests and Prelates; and that every one took his place as they do in the World: that they there Worshiped a Beast,
with

with which they committed infamous things, and then at last they burnt it; and every one took up some of the Ashes, with the which they made Men or Beasts to Languish, or Die; declaring some of them particularly, that they had made use of them to kill Poultry and other Creatures.

121. After they had declared all these things to the said Pastor and to me, they would sometimes say, that there was nothing in it; then again they would ratifie all by confirming it anew: And after that would deny it; and then confess it again. So that I continued Eight Months in these Exorcises, letting no Body know it but those Divines. During this time between whiles they made General Confessions, wept in appearance of Sorrow and Repentance: But all was but Counterfeit, their Hearts being addicted to sensual Pleasures, which the Devil gave them. They had not the least design of changing, to quit these abominable Pleasures, as one of them of Twenty two Years old one day told me. *No, said she, I will not be other than I am; I find too much content in my Condition; I am always Carested. I have had of them from Eight Years of Age to Twenty two. The Elder of them told me, We are often afraid of being with Child by the Devil; for we should thereby be discovered that it was by the Devil, because we never see any Men come into the Cloister.*

122. About this time a Woman of the Town was very importunate with me to take a Girl of Nine years Old out of Charity. I yielded to her Desire. But thinking to teach her and make her Work, she would do nothing; so that one day going to Correct her, she said, the Devil held her Hands, and she could do nothing. The others Laughing cry'd, that she was out of their Gang. And indeed after I had Examined her, she told me more particulars than the others had done, saying that she could kill Cows tho they were two Leagues distant. I immediately turn'd her off, having enough of that sort already. The Woman who had recommended her to me, understanding by this Child what passed in the House, and that every one had confessed this Secret, she presented a Petition against me to the Magistrate, saying
that

that I abused the Children, and that I should take away their Reputation by believing that they were Witches, and that she gave this Advertisment to the Magistrate, out of Charity and Love that she bore to those Children.

The Second Relation, Translated out of her Tract, Entitled, La Vie Exterieur. §. 23. 1661.

81. **B**UT the Fifth discovered it self about three Years after I had been Cloistered up, and began by a young Wench of the Village of about Fifteen years of Age, who having done some Offence, was to be corrected by being shut up by her self, which the House-keeper by my Order did. And after having shut up the said Girl, she took the Key with her, and went out of Doors: But about an Hour after she was gone, the Girl came into the School where the others were at Work, who seeing her coming, turned all Pale; and being asked what made them change their Countenance? They told me that they saw before them at the School door the Girl that had been shut up, whose Name was *Bellot*; and being bid to come in if she was at the Door, she came up and ask'd me Pardon for her Fault, promising to Amend. I asked her if she had not been shut up by, the House-keeper? She said yes. How then came you forth, said I? She held her Tongue for some time; but being pressed to Answer, she said, that a Man had let her out. This I took for Raving, because I knew that no Man, or other Person, could be in the House. But not being willing to make further enquiry before the rest, I bid her take her Work and be good hereafter. In a little time after, when the House-keeper returned from her business Abroad, and saw this Girl at her Work, she was *Astonished*, crying, Who is it that hath opened the Door for this Child? I had shut three Doors upon her, and see here the Keys at my Girdle. I went out of the School to inform my self from
the

the House-keeper, if she had really locked up the Doors? she answered me, she had, and going to the Doors, found them all three Lock'd, as she had left them. This thing troubled me; and after Dinner I call'd the said Girl into my own Chamber, to know of her how she got out of so fast a Place. She said that a Man opened the Door for her. I asked what Man this might be, and if she knew him. Yes, she said she knew him very well, and that he was the Devil. At which I was struck with Horror, saying, The Devil's a Spirit, he is not a Man. Tho he be a Spirit said she, he comes to me in the shape of a Man; and as I call'd him to my Assistance when I was shut up, he came to me, opened the Door and let me out. I asked her how long she had known this Man-Devil (or Devil of a Man?) She said all the days of her Life: That her Mother had taken her with her when she was very Young, and had even carried her in her Arms to the Witches Sabbaths or Assemblies, which were held in the Night; and that being a little Wench, this Man-Devil was then a little Boy too, and grew up as she did, having been always her Love, and Carested her Day and Night. I could not comprehend this Discourse, having never hear'd the like in my Life.

83. I immediately wrote to the three fore-mentioned Pastors, to desire them to come to my House, where there was a Girl who told me things which I had not capacity enough to understand; desiring that they would come and Examine her to know what it might be. They came all three together the same day, and having Examined the Girl, she declared to them that she had given her Soul to the Devil, and had renounced God; and to confirm the donation of her Soul, she had received a mark upon her Foot: That this Contract had been made at Twelve Years old; but that long before that time this Love of hers had accompanied her, and carried her at Nights to the Witches Meetings in great Castles, where they assembled to Eat, Drink, Dance, Sing, and act a thousand other insolencies, with many other particulars

ticulars which she could not know unless she had been a Witch, or had studied Books of Magick, which could not be, she beginning then but to learn her Letters, having been but a little while in my House. I told the Pastors that I would not endure any longer such a Person in my House, lest she should spoil my other Girls; and I placed her out the same day with a Woman whom I knew to be of a good Life, from whence a little time after a Man came and took her away, saying, he had Married her Mother, and he would be her Father; and so I never heard more of the said *Bellot*.

84. I was much troubled in my mind to see that the Devil had yet so much Power as to trouble a House of Religion, of which I had undertaken the Government for the Glory of God, and the Salvation of Souls. I often Examined my self what fault I might have committed, that should give the Devil so much power as to send a Witch into my House, when I thought there had been but few of them in the World. And tho I could not believe that the said *Bellot* was a Witch, yet I found that the Devil had great Power over her. Not knowing however what sort of Creature a Witch must be, having often thought that Witches were ugly deformed Creatures, or half Beasts, as they say of them, that they do transform themselves into Cats, Horses, and other Animals; so that I could not believe that this Girl was a Witch, tho the three Pastors aforesaid, did assure me of it. I Pray'd to God to discover to me my secret Sins, not knowing to what Cause I might attribute so strange an Accident, which intruded it self amongst my good Intentions. However, I kept regularly on the Discipline of my House, believing that I had got rid of such kind of Persons, by dismissing the said *Bellot*.

85. But three Months, (*viz.* after the Discovery of a Second about Fifteen Years old, who is not here mentioned, tho she be in the former Treatise, and was sent away three Months after the first; so that this happen'd six Months after the first. See *La. Parole de Dieu*, §. 116.—121.) afterwards

afterwards we discovered another, which said and did the same things. This was a Girl Born in the Town, which had always been Nursed in the Village, of about Twelve Years old, who for the evil custom she had gotten of Stealing, was one day to have been Whipped; which being not willing to submit to, she said somebody had advised her to Steal, whom she would tell me of if I would forgive her that time. I then forbore her, to the end I might know what evil Creature it was that gave her that advice. I call'd her into my Chamber alone, thinking I should discover some other of the Girls that Counsell'd her to Steal; she presently fell a Crying, and would not answer me a Word. But a little after she said it was the Devil that gave her this evil Counsel. I gave a great Sigh, telling her that she said this only to cover her Wickedness, for that she could not know the Devil. She replied, that she knew him very well; that he was a Boy a little bigger than her self; and that he was her Love, and lay with her every Night. I asked her how long she had known him. She said, that being very Young and playing with the Girls in the Village, they ask'd her if she would go with them to the Dedication; that she should have good Chear and a Sweet-heart into the Bargain. And as soon as she consented, her said Lover came upon a little Horse, and took her by the Hand, asking her if she would be his Mistress, and she saying Ay, she was catch'd up into the Air with him and the other Girls, and they flew all together to a great Castle, where they play'd upon Instruments, Danc'd, Feasted and drank Wine: And that ever since she had been there three or four times a Week; that at Ten Years old she had given her Soul to the Devil, renounced God and her Baptism, and received a *Mark* from the Devil upon her Head; which we afterwards found to be true, for that she was insensible in the place where the said Mark was made; for we stuck a Pin as long as ones little Finger into her Head, and she felt no Pain.

86. I immediately sent to the aforesaid three Pastors to come and Examin this second Girl, who said almost the same things as the first. And after that they had Examined her, they told me that she was also a Witch; and that I ought not to turn her out of my House 'till I had discovered whence this Misfortune came; that there must be some Witch in the House that thus drew the Children after her. I followed their advice by keeping this Girl in the House; but confining her in a Chamber separate from the rest; where necessaries were brought her and also her Work. One of these Pastors, call'd *Peter Salmon*, undertook to Examin her every day, to the end he might bring her to a good Conversion, to renounce the Devil, and to return to God: And asking if there were no more Children in the House, who were such as her self, she said that there were two more that went with her every day to the Sabbaths. And having examined separately the other two Girls whether there was any truth in it, they ingenuously confessed, that they were bound to the Devil by a precise Contract, and had consigned their Souls to him. Understanding this, I resolved to send away all the Children that I could, fearing that instead of procuring the Salvation of their Souls by keeping them with me, they would by teaching one another their Wickedness, all be Damned. I could not send them away all, by reason that the greatest part of them were so poor, that they had neither Friends nor Houses to be received in. And for this reason I was still obliged to keep *two and Thirty*.

87. The said Pastor *Salmon* began for his Memory sake to write down what these Girls had said to him, being all three in distinct Apartments: And having spoken often with them, the two last said, that there were still two more in the House, and that they for their parts need not be taken out from the rest. But asking them who the others were, they each of them named two different Names. And having Examined the said Four, they confessed that it was all true; and named each of them two different Names, which were of the same Diabolical Company; so that from Two to Four, and

and from Four to Eight, we discerned that the Thirty two yet remaining in the House, were all in general, and each in particular given up to the Devil, by their own proper and deliberate consent: And that not one of them Contracted this Wickedness in the House, but brought it with them thither, having diversly fallen into it, some by their Fathers, some by their Mothers, and some by playing with other little Girls together, as they declared as well to me, as to the said Pastor, who put all the Particulars which they told him in Writing.

88. I was mightily perplexed to find my self confined to a House with two and Thirty Creatures, who declared that they had all given their Souls to the Devil. The Maids I had for my assistance went all away, leaving me alone with these wicked Wretches, with whom I was forced to Eat and Drink, at least what they Dressed for me. I held divers Consults with the said three Pastors, what was fit to be done upon such an Occasion. I proposed to dismiss them by degrees; but then I feared I should be guilty of the mischief that they would do among Man-kind, when they were abroad; for they confessed to me, that they had Killed both People and Cattle, which I also afterward found by Experience, they having killed all of a sudden thirty young Ducks, Cats, Chickens, and other Animals about the House in less than two Hours time, which they have often Confessed. Wherefore I could not honestly turn them out, lest I should wrong my Neighbours by sending them such Persons as these, without giving them Notice; and by advertising of them, none would receive them.

89. Upon this, I was greatly Dispirited, and could not see what was the Will of God in this point. The Pastors on the other hand said, I ought to let them all continue with me, and that they hoped they might convert them to God, because they were engaged to the Devil in their Child-hood before they had the use of their Reason; offering me to do their utmost, saying that they would come every day to Advise and *Exorcise* them, and Pray for their Conversion. And

And having asked them if it were possible that these Creatures could be converted to God after having deny'd him and given their Souls to the Devil; they answered me that they might; that God was Merciful; and that as wicked as Men could be, they might be Converted so long as they were in this World. Which is very true; but since that time I have had sufficient Experience that Persons thus contracted to the Devil do not turn, because they have no real desire to be Converted, tho they make a shew as if they had.

90. I resolved then to keep the said Children with me, exhorting them all I could to be converted to God: And the said Pastors came every day one or other of them to Admonish them and to Pray with them. Which we did very secretly for the space of about eight Months: During which time, the Girls made great shew of Conversion, by Tears, repeated Confessions, Prayers and attention to the Admonitions which were made them.

91. Many of them seemed to melt into Tears, when I spoke to them of the Judgments of God, Eternal Life, the Joys of Paradise, and the Torments of Hell. But this lasted not long. And when I Examined some of the eldest and most sensible of them whether these Tears were Feigned, and Counterfeit, or else Sincere; they answered me, they proceeded from their Grief for having denied God, and abandon'd themselves to the Devil. But that this lasted no longer than whilst they were spoken to, and had their miserable Estate before them: That the Devil came presently to them, and asked them, how they could leave him, and all the Pleasures they had taken together? And Caresed them so much, that they immediately made a new Contract with him, forgetting all the good Purposes they had taken before.

92. I asked them, if the *Admonitions, Exorcisms and Prayers of the Pastors*, did not take away the Power of the Devil, from holding them thus subjected to him? They told me that *the Devil Laugh'd at these Performances*; and that after the manner of a Monky he mimick'd the same Ceremonies that the Pastors

Pastors did; when they Kneel'd down to Pray, the Devil kneel'd behind them, and with a Book in his Hand he babled out the same words; and when the said Pastors Preach'd, the Devil made behind them the same Gestures, and sprinkled about the Holy Water; and also Confess'd them as the Pastors did, imitating them in every thing in Derision and Mockery.

93. I asked them, *How they could Pray or sing so many good Prayers* all the day long, when they were thus in League with the Devil? They told me, that he himself Pray'd and Sung along with them, by reason that their Prayers were without *Attention*: And that instead of singing to praise God, their *Intentions* were to sing the praises of the Devil, wherein he gloried and valued himself.

94. I asked them how they could approach the Table of the Lord and receive the *Sacrament*? They said, that the Devil invited them to do it as often as they could; and that the greatest Penance that I could enjoin them, was to make them abstain from this Sacrament, which was a Cloak for their Wickedness, and made them pass for good Folk before the World. Besides, that the *Devil wrought his greatest Villanies with this Consecrated Bread*.

95. I asked them, *How it was that they could Fast*, even tho they were not obliged to it? For from Fourteen or Fifteen years old they would Fast out the whole *Lent*. And when I would have hindred them, they Wept bitterly. They told me that they fasted but out of hypocrisie and to please me: And because they had every night a Glas of strong Beer, and a greater portion at Dinner than those who did not Fast. That for these Reasons they did desire to keep Fast.

96. I told them that all these falsities would certainly bring them to Hell. Their answer was, that they very well knew it; and that they were assured to be Damned; but that the Devil promised them the same carnal and sensual Pleasures in Hell, that they took with him in this World

97. I asked them if they were certain that this was the Devil, who thus entertained them; and if whethether they knew that there was a Hell and a Heaven before they came to live in my House? They told me, Yes, because the Devil had taught them it, and had often Catechised them, and taught 'em that there is a God, a Heaven and Hell, and a Devil; and that he that did the Devil's Will, could never see God, but should be his Companion in Hell to Eternity. I was very much astonished to hear these Discourses, having never thought that the Devil could teach so good things, or excite People to Pray, Fast, and frequent the Sacraments, or to think of Heaven and Hell. Nevertheless, by long Experience I have found it to be very true.

98. I asked them, how it was possible that they should belong to the Devil from their tender Infancy, even before they had use of their Reason? They said, that that came from their Parents; and when their Fathers or their Mothers are themselves abandoned to the Devil, of necessity all their Children are so also till they arrive to the use of their Reason; because that their Fathers and their Mothers have power over the Souls of their Children, until they come to use their own Judgment, and that then the Child receives its Free Will, and can make use of it to do Good or Evil: But that it was very rare when they had been Sacrificed and offered to the Devil by Father or Mother, even before they were Born, that they should withdraw themselves from him, when they came of Years; because that the habit of Wick- edness is become Natural to 'em; and the Devil having entertain'd them from their Birth with Caresses and sensual Pleasures, so gains their Affections, that they will not quit them for any consideration, after having been allured to Sensualities, such as no Man could give them: For the Devil feigns to make them eat all sorts of delicious Meat to their Taste, all sorts of pleasant Wines to their Pallate, all sorts of Musick, or Instruments to their Ear; all sorts of Beauty to their Eyes, and all Perfumes to their Smell, and all manner of Titillations to their Flesh: So that being brought up there-
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in, it is as it were impossible to have a mind to leave him. And therefore it is that they say, *We will not change our condition for the greatest Pleasure that Mankind can give us.*

99. I condoled with them their Misfortune, shewing them that this was all Deceit and meer Illusion; that the Devil had no thing, nor could he give any thing. And to shew that they had neither eaten nor drank at the Sabbaths, they needed but observe their own Appetites on Mornings, when they eat great pieces of Bread and Butter, and would eat dry Bread if it was given them, which if they had eaten such dainty Meat, they would not touch, nor could they eat such gross Meat so soon with so good an Appetite; for had they been at a Feast with Men and drank Wine as they said they did at the Devil's Banquets, they would be Sick all the next day. They told me this was all true, but however they had the taste and pleasure of all these things, and therefore would not forsake 'em.

100. I informed my self sometimes as exactly as I could, to know how it was possible that a Father or a Mother could offer their Children to the Devil, instead of offering them to God who Created them, asking them in what manner this was Practised? They told me, that Persons who were thus engaged to the Devil by a precise Contract, will allow no other God but him, and therefore offer him whatsoever is dearest to them; nay, are constrained to offer him their Children, or else the Devil would Beat them, and contrive that they should never arrive to the State of Marriage, and so should have no Children, by reason that the Devil hath power by his Adherents, to hinder both the one and the other; and that this is effected in this manner.

111. When a child thus offered to the Devil by its Parents, comes to the use of Reason, the Devil then demands its Soul, and makes it deny God and renounce Baptism, and all relating to the Faith, promising Homage and Fealty to the Devil in manner of a Marriage, and instead of a Ring, the Devil gives them a Mark with an Iron Mark upon some part of the Body; which Marks they renew as often

ten as those Persons have any desire to quit him. The Devil reproves them then more severely and obligeth them to new Promises, making them also new Marks for assurance or pledge, that those Persons should continue faithful to him, and so soon as they come to be able to beget Children, the Devil makes them offer the desire which they have of Marrying, to his Honor: And with this all the Fruit that may proceed from their Marriage. This they promise voluntarily, to the end that they may accomplish their Designs: For otherwise the Devil threatens to hinder them by all manner of means, that they shall not Marry, nor have Children.

The Third Relation, Translated out of the Continuation of her Life.

La Vie Continuee. Chap. XV.

How Madam de B. Discerned by Supernatural things and by the Proper Confession of the Girls she Governed, that they were all in voluntary League with the Devil, and that they endeavoured to Murder her, &c.

First of all, she was convinced, that the Children which she brought up in her House, were of the number of those unhappy Creatures, by many Supernatural and Diabolical Actions which she saw by them. For, they got out of Places when they were shut up, without Keys: Then were things found in the House which could not be brought thither but by means of the Devil; such as little Balls of Poyson, and a certain sort of Paper they were lap'd up in, which some of them said, were given to others of them at their Sabbaths, and which they assured her they had in their Chambers. There were found in their Beds such Filth and Nastiness

Nastiness as comes from Cows, which they confessed at last was communicated to them by the Devil, when he came to satiate their Diabolical Leachery. They killed living Creatures about the House, as Fish, Cats, Chickens, and once Thirty little Ducks at one time, by a diabolical Powder, which one of them strewed in the place where they were to pass. And when Madam *de B.* asked her how the Devil could have power over those little Creatures? She answered, Because you pleased your self yesterday in looking on them: Which Madam *B.* acknowledged to be true, observing with some admiration how those little Creatures Swam and provided for themselves so well, being but just out of the Shell. She thereby experienced this terrible truth, *That the Devil hath power over whatsoever a Man placeth his affections in, when they are not upon God.* And indeed Man being Created only to take pleasure in God, who ought to be his Delight; 'tis impossible but that a Curse should follow whatever breaks this Order.

2. Another time they made it Rain so furiously into the Common Room where they were at work, that Madam *B.* was forced to go out all wet as she was. One of them another day having cast some Powder into the Oven of the House when they were Baking of Bread, tho the Oven was so hot that the very Bricks of it were red, yet the Bread which was put in remained there six whole Hours, no more Baked than when it was put in: And Madam *B.* having asked the Cook-maid the reason of it, she said that such a Girl who had stop'd the Oven, had thrown in some Powder, and that the Fire would never touch the Bread, although it should remain there all the day long; but that she would take care when they Baked next, that that Wench should not come near the Oven; which being done, the Bread was Baked as throughly in two Hours time as Sea Bisket. Another time one of them thought fit to cast a Charm in amongst the Meat boyling in the Pot; Where having boyl'd six Hours together, it came out as raw and bloody as it came from the Shambles. They have often said since, that

that were it not that the Devil was afraid that we should be convinced by extraordinary things, he would make us work Miracles ; but he fears nothing like that. They declared that they had often given their Powders to the Mother Regent, which operated according to the intention of her who gave them. One day Madam B. finding her self ill with a sore Throat, one of the Girls told her, *I know well enough what's the matter ; it is but the effect of a little Powder, she'll be Cur'd in four days time, but not with the Ointments which are prepared for her.* All the Month of January and part of February in the year 1662, it was almost every day discovered, that some one or other of these Girls had been corrupted in their particular Assemblies, besides their general Sabbaths, where they had Balls of Poyson given them to Kill Madam Bourignon ; and they would have Poysoned the Pastor of St. Saviours Church, who was to come and Officiate and Dine there upon St. Anthony's day. As fast as those Poysons were taken from them, which they usually hid in their Beds, they got more, which St. Saulieu furnished them with in this Assembly, with design never to have done till they had killed her. *We'll make so many,* said they, *that one of them shall do at last ; and then when she's Dead, St. Saulieu shall come here, with whom we shall agree well enough, and then we may keep our Dancings in the School it self.* These Balls were put into the hands of the Governor and Secretary, when they came at last to visit the Hospitals, upon the Complaint which Madam B. had made of the Matter : And the Secretary said, when he took them away ; *I carry off the Devil.*

3. 'Twould be impossible to relate all that these Girls confes'd when they were Discovered, concerning themselves, their Parents, their Education, their Companions, their Neighbours, and People of the same Towns and Villages ; nay, their very Pastors and their Lords, their Sabbaths and Assemblies, their Transports through the Air, where they said they had been Transported over great Forests in the Air, their Feet would sometimes touch the top Branches of
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the Trees, as they flew to these Sabbaths, whose devilish Ceremonies they did relate, their abominable Divertisements and Whoredoms with the Devils in Human shape, from whom they said they received something very Cold, of which they were sometimes afraid to become with Child, and a thousand detestable Devilries, which would be horrible to relate; and which I will pass over in silence, as also those which are related by Madam B. her self in the former Treatises, except some few, which I had from her Mouth.

4. When this Mischief began first to appear, there was one amongst them very Industrious to discover the rest, which having done, and thereby thinking her self to be out of all suspicion of being still of the Company, yet at last she was found out: But she constantly deny'd it, although the others did affirm that she went with them to the Sabbaths; she defended her self upon this Point, That there could be no Colour that she who had assisted in the Discovery of the rest, should be Guilty, and still an accomplice of the same Crime. Nevertheless, this was the most wicked, false and cunning of them all. And this proceeding of hers, was but an effect of her devilish Cunning. This was she who a little after said, she would not renounce the Devil, nor amend, nor did she desire to be other than what she was; and was one of the first of those upon whom those Diabolical Poysons were found, with which they intended to Murder their Benefactress. She would have denied all at first, but at length confessed, after which she denied it, and advised the rest so to do, and to make feigned Confessions, advising them to deny all they had confessed before. One day as she was upon her Denials, when the Life of St. *Anthony* was reading in their Presence, wherein was mentioned a Temptation that the Devil used by melodious Singing, Madam B. saying, I never observed yet that the Devil Sung, and I wonder at it; the Girl answered, O Mother, they Sing so delicately that you would be even Ravished to hear them. How! do they Sing so well said she? Ay indeed, said the Girl, for they were Angels once. All the rest fell a Laughing: And

she was so confounded for having so openly confessed before she was aware, that she knew not what to say; but endeavouring to excuse her self, one of her Companions said, Go, Go, you have said too much that you have hear'd how well they Sing; you cannot answer that. If I have heard them, saith she with anger, you have heard them as well as I. Sometime after she again confessed her self Guilty. One of the reasons for which she said she would not be Converted then, nor renounce Satan, was that the Devil told them sometimes that they might be saved well enough if they were Converted hereafter; and that it would be time enough if they repented upon their Death-beds, and were Converted then; and so they might take their Pleasures and Pastimes, which the Devil gave them while they might have them.

5. It happen'd about this time, that *the Devil* in a merry Mood *Appeared to Madam B.* in this manner. There came one and knock'd at the Gate of the Hospital, and asked to speak with the Regent, who was then all alone without assistance to help her in the affairs of so great a House. When she came to the Gate, she there found a *little wrinkled wry-mouth'd Woman*, yet very nimble and brisk, who offered her her Service in her present occasion. Madam B. having never known nor seen this Old Woman, and seeing nothing in her to recommend her, she told her she could not take her, because her age and weakness were too great to undergo the Labour and Orders of the House. But the Old Woman answered shaking her Breech, No, no, I have a great deal of Vigor yet: I can Work, I can Watch, I can rise on Mornings, I can Fast, I can Pray, I can be a good Housewife, you'll find I can do any thing; and began to Talk and Discourse very pleasantly, and with great earnestness to be taken in. But Madam B. being call'd away to speak with a Physician who came into the Hospital, when she came back again to speak with the old Woman whom she had bid to stay, found neither the old Woman, nor any appearance of her, nor could she ever know from any Body who she was, or whence

whence she came, nor had any Body seen her besides. She told the Doctor of it, who said, he saw her not as he came in. But the Girls fell all a Laughing, saying, it was the Devil, which they knew very well; and that he came only to play the Rogue with her. Of which she was afterwards satisfied.

6. Speaking to them one day of some Girls of the House that lately dyed with *great demonstrations of Piety*, they said, that they were also of their Number. And when she said, that that was impossible, because those Girls died in *Transports of Piety, and calling upon the name of Jesus Christ*; nay, that one of them said but the day before she Died, that *Jesus Christ had appeared* to her, and assured her that he would come fetch her to Morrow at such an Hour, when in effect she Died, singing and rejoicing that she was going to Paradise. These Girls fell a Laughing, and told her, that this Apparition of *Jesus Christ* was the Devil; that all those Prayers and Exclamations to God, were addressed to the Devil; and that by these words, God and Jesus Christ, by reservation to themselves they meant the Devil, to whom they directed all their Prayers; and that by the word Paradise, they understood no other thing than the Company of *Satan*.

7. Madam B. having asked one of them one day, why she did not confess this wickedness sooner: She answered, that being so common a thing, she did not think there was any harm in it, or a thing to be confessed, alledging to her that Millions of People of all degrees, were in the same condition, and that she scarce knew any others. She answered, Alas! you saw well, that I was no such Person. How say you then you scarce know any others? *O Mother*, said the Girl, *you are not like other People, for there are very few such as you in the World*. They declared to her furthermore, that the Devils were almost always with them, whether they were in their particular Chambers, or in the common Room where they worked: But when Madam B. was there *they durst not appear*: That *they feared her so much*, that when

she but moved the Latch of the Door to come in, or when they heard her but walk, speak, or but cough, they immediately for fear vanished like Lightning: Which greatly confirms what *Fr. de la Croix* saith of Souls *strongly united to God*, that they *become terrible to the Devils*, as a Moth whose Wings are scorched at the flame of a Candle, is afraid to come at it again.

8. They confirmed often their Declarations in the presence of the three Pastors, who were Inspectors of the Hospital, who came to Examine them; and declared positively that they were Witches. Coming to Exorcise them for their Conversion, but in vain, one of them wrote down their Declarations, which were at last presented to the Magistrates, where they remained till such time as he should please to take cognizance of the Matter. It is true that the greatest part of them denied all again before the Court; but it was too gross an Imposture. They were threatned on the one hand and caressed on the other. Nevertheless, one of them notwithstanding all Menaces, remained firm in her first Declaration, that she was a Witch as well as the others; nor would she deny it tho she should have died on the spot. This poor Creature was engaged to the Devil from her Childhood, and when she came to years of Reason, she yielded to the desires of the Devil, by ratifying the Engagement she had entred into in her Childhood; but she with another younger Girl were sometimes so touched with Repentance, that she Lamented and Wept when the greatness of her sin and horrible condition were lay'd before her. It was she that Lamented the Death of Madam B. for a whole day together, when they resolved to Poyson her upon the first opportunity, with Pills of diabolical Composition, and that discovered the thing to her.

9. Madam B. asked her some time after, why instead of continuing of the Cabal that had conspired her Death, she had on the contrary so much lamented it, and discovered the Plot? She answered, *Because I love you more than the Devil, and had rather be faithful to you than to him: Oh that I could but escape*

escape his Snares ! But I cannot : He has too great access to me. I would to God that when you speak to me, and that when I find my Heart touched with Repentance and lament my Misfortune, that somebody was present to cut my Throat ; I should then have hope of Grace and of Salvation ; but otherwise I am lost and cannot be saved : For as soon as you leave me, the Devil returns and does accost me by Caresses, by Threatnings, by Kindnesses ; and never leaves me till seeing me without any Body to help, he regains my consent, and I give myself to him again. Nothing can deliver me from him without taking me out of the World when I am in a state of Repentance, as sometimes I am. To let me live longer, is but to remit me into the power of the Devil. Oh ! how glad would I be if any Body would kill me out of Charity, when I deplore my Misery. These were the complaints of this poor Creature, (a just Object of Pity) made to Madam B. Nevertheless, she did not obtain the favour she desired : For having always held firm in the attestation which she made before the Court, that she was a Witch, instead of putting her to Death, as she desired, she was shut up in Prison, and it was never known what became of her since.

Such Witches so capable of Repentance, are very rare. However, it thereby appears, that the Law of God, which commands not to suffer a Witch to Live, was not only a Law of Justice, but also a Law of Charity ; and that what you call shewing them Mercy, is a great Cruelty, since that Death may conduce to Salvation to those who are capable to Repent, and Life would certainly be pernicious : And for those who are not capable to Repent, it were better that they should go to all the Devils, rather than multiply their Crimes upon Earth, whereby they would augment their eternal Pains.

A Relation of a Yarmouth Witch, who with Fifteen more Convicted upon their own Confessions, was Executed, 1644.

IN the Year 1644. at *Tarmouth* were sixteen Women accused for Witches by Mr. *Hopkins*, and by the Magistrates sent to Mr. *Whitfeild* and Mr. *Brinsley* Ministers of that Place, to be by them Examined. Among these was an Old Woman who used to be relieved twice a Week at Mr. *Whitfeild's* Door, who made this *Confession*; That she using to work for Mr. *Moulton* (a Stocking Merchant and Alderman of the Town) went to his House for Work, but he being from Home, his Man refused to let her have any till his Master came home, which was not expected in less than a Fort-night's time; whereupon being *Exasperated* against the Man, she applied her self to the Maid, and desired some Knitting Work of her; and when she returned the like Answer, she went home in great discontent and anger against them both: That that Night when she was in Bed, she heard one knock at her Door, and rising to her Window, she saw, it being Moon light, a tall black Man there; and asking what he would have? He told her that he understood that she was *Discontented*, because she could not get Work, as she expected; and that he would put her into a way that she should never want either Work or any thing else; whereupon she let him in, and asked him what he had then to say to her? He told her, he must first see her Hand; and then taking out something like a Pen-knife, he gave it a little Scratch, so that Blood followed, and the Mark remained to that time, which she then shewed them; then he took some of the Blood in a Pen, and pulling a Book out of his Pocket, bid her write her Name; and when she said, she could not, he said, he would guide her Hand, and thereupon did so, and wrote her

her Name in his Book. When this was done, he bid her now ask what she would have: And when she desired first to be revenged of the Man, he promised to give her an account of it the next Night, and so leaving her some Mony, went away for that time. The next Night he came to her again, and told her he could do nothing against the Man; for he *went constantly to Church* to hear *Whitfeild* and *Brinsly*, and *said his Prayers Morning and Evening*. Then she desired him to revenge her on *the Maid*; and he again promised her to give her an account thereof the next Night; but then he said the same of the Maid, and that therefore he could not hurt her: But he said, that there was a young Child in the House, which was more easie to be dealt with. Whereupon she desired him to do what he could against it: And the next Night he came again, and brought with him an Image of Wax, and told her they must go and Bury that in the Church-yard, and then the Child which he had put into great pain already should waste and consume away as that Image wasted. Whereupon they went together, and he dug a hole with a Spade which he brought with him, and they Buried it. And when he left her, he bid her when ever she wanted any thing, but wish for him to come, and he would presently be with her. The Child having at this time lain in a Languishing condition for about Eighteen Months, and being very near to Death, the Minister sent this Woman with this account to the Magistrates, who thereupon sent her to Mr. Moulton's; where in the same Room where the Child lay almost Dead, she was again Examined concerning the Particulars aforesaid; all which she confessed again, and had no sooner done, but the Child, who was but three Years old, and was thought to be Dead or Dying, Laughed, and began to stir and raise up it self; and from that Instant began to Recover. It was then late in the Night before they had done, so that they could not then search for the Image of Wax, but ordered it to be done early the next Morning; and then the Woman being led to the Church-yard, set her Foot upon a certain place,
and

and said, that was the place where it was Buried. But tho they dug and sought for it as well as they could, they could find nothing; whether because it was so wasted, that they lost the relicks of it in the Digging, or removed by the Devil, or whatever else was the reason, it could not be found; but the Child Recovered. This Woman and all the rest were *Convicted* upon their own *Confessions*, and were *Condemned*, and *Executed* accordingly. They had all their *Familiars*, and this Womans did usually appear in the form of a Black-Bird.

This from a Son of Mr. Whitfeild, who was then present; and to this I shall subjoin another of like nature in some Particulars, which tho I had it but at second hand, and therefore probably may not be compleat in all particulars, yet had I it from a competent Relator, who had the first Relation from an ancient credible Person, who was then a Scholar in Oxford, when the Tryal was, and I doubt not but related truly what he received concerning the particulars here remembred, as followeth.

A brief Relation of one said to be Condemned and Executed at Oxford, in the time of King Charles the First.

IN this time, (but the Year is not remembred) a Man Died there, leaving two Daughters, and good Portions to each: The Eldest somewhat Prodigal, Married a Husband like her self, who spent her Portion, got her with Child, and left her: But the Youngest being very Serious and Religious, staid, two or three Years before she Married, and then Married a good honest sober Farmer, six or seven Miles off, by whom she had a Child, and they lived very happily and comfortably together. This moved great Envy against her in her Sister, who was reduced to great Straits. In her Passion the Devil appeared to her, and she made a Contract with

with him, and became a Witch ; and he perswaded her to kill her Sisters Child, as the greatest despiht she could do her. For this purpose she often rose in the Night out of her Bed, got upon a Bed-staff, said certain words, and thereupon was presently carried away, and was conveyed into the Room where her Sister with her Husband and Child lay. This her own Child about Seven years of Age, who lay with her, having often observed her to do, at last it would do so too, and thereupon was presently carried through the Air into the same Room, where the Mother and some others were, who after some time went all away, and the Child being left behind, fell a Crying ; at which the Man and his Wife being awakened, and wondering to hear a Child Cry in their Room, the Man arose and lighted a Candle, and finding the Child, and understanding by it how it came thither, the next day they acquainted a Justice of the Peace with the Matter. Whereupon the Sister was Apprehended, and Committed, and the next Assizes was Tryed for a Witch : And the Child, who was all the while kept from her, being then produced, told how it came into that Room, and what it had seen and hear'd the Mother say and do ; whereupon, the Mother confessed all the Matter before related. The Judge then ask'd her if she had never been there before in that manner ? She said Yes, an hundred times. Then he asked her, How it came to pass that she did not kill the Child all that while ? She answered, That she always found it so armed with the Prayers of the Parents, that she could never have power to do it. Upon her Confession, she was Condemned, and Executed.

A Relation of a Lancashire Witch, Tryed at Worcester, in the Year, 1649.

AT *Droitwich* in the County of *Worcester*, a poor Womans Boy in the Month of *May*, looking for his Mother's Cow, espied some Bushes in a Brake to shake, and supposing the Cow to be Brousing there, went to the Place, where he found no Cow, but an Old Woman, who upon his approach said *Boh*, to him; whereupon he presently lost his speech, and could only make a Noise, but could not speak any thing articulately so as could be understood: In this condition he came home to his Mother, made a great Noise, but no body could understand what ailed him, or what he meant. A while after, he ran out, and at Sir *Edward Barret's* Door, found, about one a Clock amongst other poor People, the same old Woman supping up a Mels of hot Pottage, and ran furiously upon her, and threw her Pottage in her Face, and offered some other Violence to her. Whereupon the Neighbours wondering at the condition of the Boy and his rage against the old Woman, and suspecting that she had done him some hurt, Apprehended her, and thereupon she was committed to the Prison, which they there call the *Checker*. At Night the Boy's Mother Lodged him in a Garret over her own Lodging; and in the Morning hearing a great Bussle over her, ran up, and found the Boy gotten out of his Bed with the Leg of a Form in his hand, striking furiously at something in the Window; but saw nothing there that he should strike at. The Boy presently put on his Cloaths, and ran down into the Street towards the Prison, and as he was going endeavouring to speak, found his Speech restored. When he came to the Prison, he asked for the old Woman, and told the Gaoler how she had served him, and how his Speech came to him again in the way.

The

The Gaoler in the mean time suspecting that she had Bewitched the Boy, would not let her have either Meat or Drink, unless she would first say the Lord's Prayer, and bid God bless the Boy; which at last her Hunger forced her to do; and it appeared to be at the same instant, as near as could be guessed, that the Boy had his Speech restored to him. The Boy asked the Gaoler, why he did not keep her faster, but let her come out and trouble him? The Gaoler answered, he had kept her very safe. The Boy replied, No, he had not; for she came and sat in his Chamber Window, and grinned at him; and that thereupon he took up a Form Leg, and therewith gave her two good bangs upon the Arse as she would have scutled from him, before she could get away. Whereupon the Gaoler caused some Women to Search her, who found the Marks of two such Strokes upon her, as the Boy said he had given her. All this was Sworn upon her Tryal, by the Boy, his Mother, the Gaoler, and the Women. Upon Examination she was found to be a *Lancashire* Woman, who upon the Scarcity in those Parts, after the Defeat of Duke *Hamilton*, wandred abroad to get Victuals.

Another Relation of a Teuksbury Witch, Tried at Gloucester about the same time.

AT Teuksbury about the same time a Man, who had a Sow and Pigs, observing his Sow to have great store of Milk, and yet the Pigs to be almost Famished, and consulting with his Neighbours about it, they all concluded, that she must needs be Sucked by something else, and so the Pigs be robbed of the Milk: Whereupon he resolved to watch till he found out the Matter: And having placed himself conveniently for that purpose, at last he saw a black Four-footed Creature like a Pole-Cat, come and beat away the Pigs, and suck the Sow: And having a Pick, or Fork in his

Hand, he ran the Prongs into the Thigh of it, and ran it to the Ground ; yet it struggled so as to get off from him at last. There were some Neighbours not far off, but they saw no such Creature, but saw a Wench go away, and that Blood fell from her as she went ; whereupon they searched her, and found her so Wounded as the Man said he had wounded the thing which he found Sucking : And thereupon she was Apprehended and Tryed at Gloucester Affizes ; where this Matter was given in Evidence against her.

These two Relations I received from a Person of Quality, of good Ability, and of unquestionable Credit, who was present at both the Tryals, and wrote them in his presence, and afterwards read them to him ; and he assured me they were very true in all the Particulars, as they were given in Evidence.

A Relation of the grievous Affliction of Faith Corbet, by the secret wicked Practices of Alice Huson and Dol. Bilby, all of the Parish of Burton Agnes in the County of York, from the Year, 1660, to the Year, 1664.

MRS. Corbet, Wife of Henry Corbet, of Burton Agnes in the County of York, about the Year 1660, employed one Alice Huson Widow, of the same Place, about some small matters, as keeping of young Turkies, &c. For which, she offered to have paid her in Mony, Corn, or otherwise to her Satisfaction ; but she refused all, and desired only some piece of old Linen, which her Children wore next their Skin, to make her a Neckcloth, as she pretended. The Children hearing of it, intreated their Mother not to give her any thing that belonged to them, because there went a general evil Report of her in the Town, and many not only accounted her so, but called her Witch. Mrs. Corbet reproved them.

them for saying so, and to give her content, cut an old Sheet, made her a Neck-cloth, sent for her, and would have given it her, but she refused it, desiring only something appertaining to the Children, some piece of old Cloth, which some of them wore next their Skin, if it were but as much as would make a Stay-band ; which was denied her ; but she frequented the House, and had most part of her Relief there, and Mrs. Corbet caused her to be served with Meat and Drink such as she desired.

One day as *Alice Huson* was sitting in the Kitchen, her Daughter *Faith Corbet*, of about Ten or Eleven years of Age, came in to wash her Hands, where not suspecting any thing, she pulled off her Gloves, and washing her Hands, when she had done, went into the House to dry them, and then returned presently again, but her Gloves were gone, and *Alice Huson* also. Whereupon, she often complained for the loss of her Gloves, and said that the Old Witch had gotten them, but durst not speak it openly, for fear her Mother should chide her : And not long after, she fell into a *strange Fit*, so that two or three could hardly hold her, did often Screech and Cry out vehemently, sometimes scratch and bite any she could lay hold on, and say, Ah, *Alice*, Old Witch, have I gotten thee ? And sometimes lye down all drawn together, almost round ; and lye still as in a Swoon, continuing thus the most part of a Week : And sometimes again all of a sudden, she became unusually Merry, and continued so for a considerable time together.

In these Fits, many came to visit her, and various were their Opinions of them, some saying they were Fits of the Mother ; others, that they proceeded from the Mother and the Spleen ; others, that they were Convulsion Fits, &c. And divers Physicians were Consulted for her. For, her Father observing daily and almost hourly the motions and alterations of her Distemper, wrote to Dr. *Taylor*, (who lived at *York*) and described the same to him as exactly as he could. The Doctor was very confident he could grapple with any Disease Curable, except there was Fascination in the case :

But

But in this his Skill failed ; and therefore, when several things which he thought good for her, had been used, but did her no good, her Father sent to Dr. *Whitty*, who being then at *Beverly*, came over to her, staid that Night and the next Day till after Noon, greatly admiring the manner of her Fits, and gave her sometimes one thing, and sometimes another, as he thought convenient for her ; but she was little the better. Her Distemper still continuing, or rather returning at times (for she had intervals) her Father upon the 24th. of *March*, 1660, carried her to *Hull* to Dr. *Corbet*, who with his Wife, (who it seems had some skill in such Distempers) used their utmost Endeavours, but with little Success. Whereupon she was fetched home ; and after some time continuing ill, she desired to go to her Sisters at *Dalby Daile* in *Pickering Lath*, hoping that the change of the Air and a remote Place, might conduce to her Health, or Recovery ; but about 15th of *February*, 1661, she fell extream ill, so that her Father was sent for, and forced to go to *York* for Advice, tho much against her mind ; for she said, *Doctors nor Physick could do her no good*, still crying out against *Alice Huson* ; and the 9th of *March* he brought her home again. Where her Fits and Distemper still continuing, and growing more violent, Doctor *Taylor* having been several times with her, desired her Father to send her to *York*, where he would have an eye and special care over her. So the 18th of ——— 1662, he carried her thither, where she remained till the 21 of *May*, 1663. But she still continuing ill, entreated her Father to let her take no more *Physick* ; for nothing would cure her so long as those too, *Alice Huson* and *Dol. Bilby*, were at Liberty, frequently crying out of them. And her Fits at times still growing more violent, she desired once more to see her Sister at *Dolby*, and the rather because her Sister being with Child, was near her time of Travel. Whereupon she was sent thither 4th of *March*, 1663. And the 22^d. as she was lying in Bed with her Sister, her Sister that Night fell in Travel, and desired her to rise and call her Mother ; which she going to do, as she was going out of the Chamber door, a *Black Cat*, as she

she said, leaped in her Face, (tho there was no such known
 to be in the House) and so affrighted her, that she got into
 her Sisters Bed, and clasped such fast hold on her, then in
 Travel of Child-birth, that the Women who came in to her
 Labour, could scarce get her from her: She still crying out
 of *Bilby* and *Huson*, continuing there with her Sister, some
 times well, and sometimes ill. Her Father was sent for a-
 gain, ^{the} 3^d. of *April*, 1664. Who finding her in a very sad
 condition, unknown to her, sent again to Doctor *Taylor* to
Tork, and received Cordials and other Physick from him;
 which when she understood, she told him, ' That if she had
 ' known, he should not have sent, for all the Doctors and
 ' Physick in the World could do her no good, so long as
 ' those two Women were at Liberty; they would have her
 ' Life, and she was contented, since she could not be believ-
 ' ed. There she continued most violently handled, so that
 her Father was constrained to borrow Sir *Fr. Boynton's* Coach
 to carry her home, ^{the} 9th. of *April*, expecting daily and hourly
 when she should depart and give up her Life; but especially
 the 22^d. of *April* her Fits seized her in a most strange and
 violent manner, for Twenty two Hours together, without the
 least intermission; so that every one that saw her, thought it im-
 possible she should live one Minute. Her Tongue hung out at
 a large extent; her Teeth so hard set fast, that it was feared
 she would bite off her Tongue; she lay as Dead, with her
 Eyes broad open; Her Arms and Legs and Thighs twisted
 and admirably twined together; her Bowels by the report of
 Women that came in to see her and sat up with her, so drawn
 up together, that one might have laid their Hand upon her
 Belly and have felt her Back-bone, and her Spleen taken
 quite away, but she had the benefit of Hearing and Under-
 standing; so that being asked by those that were about her,
 who troubled her? She could answer sometimes *Bilby*, some-
 times *Huson*, and sometimes both together. She remaining
 in this condition, Sir *Francis Boynton* advised her Father to
 send for the Doctors; he sent to *Tork* and *Hull* for Dr. *Taylor*,
 Dr. *Whitty* and Dr. *Corbet*: But e'er they came, she coming

a little to her self began thus to speak, *Oh Faithless and incredulous People! Shall I never be believed till it be past time? For I am as near Death as possibly may be; and when they have got my Life, you will repent when it is past time.* Hereupon her Father went to Mr. Wellfet, Minister of Burton Agnes, and they and others went to speak with *Alice Huson*, and tho at first they could not prevail with her, yet at last they got her to his House, and Sir Fr. Boynton a Justice of the Peace and Mr. Wellfet being there, after much a do, at last they prevailed with her to go up into his Daughters Chamber. As she went up, his Daughter gave a great Screech; and some in the Chamber brought *Alice Huson* to the Bed-side: And after a short time, she going down again, his Daughter called suddenly for a Toast and Beer; for (she said) she was very Hungry and Dry. All were amazed to see so sudden a Change, for she had not taken any thing in three days before, and was so weak, that she desired always those who were with her, to turn her in her Bed. Having taken her Toast and Beer, she said, if they would give her some of her Cordials, she could take them, which before she could not; and having taken a good quantity, she desired, to the admiration of all who saw her before, to have her Cloaths, and she got up and told them how she had been handled by the two Women. She continued well all Saturday Night, and Sunday Morning^{the} 24th. of April, all the Doctors met and consulted about her Case; and coming to her spake comfortably to her, and told her how they had consulted for her good. She answered, and said, *I thank you Gentlemen, for your Pains, Care and good Will: But if my Father would have been perswaded by me, he should not have sent for you: For I know, that so long as those two women are at Liberty, neither you nor any other, or any thing you can administer, will do me any good: But I must to give my Father and you satisfaction, take such as you give me.* Thus she continued in a good State (saith her Father) till after Dinner I went up, and staid till Church time, and then left her as I supposed in a good condition. When I came to the Door, to go to Church, Doll. Bilby (who as we supposed had

had been with *Alice Huson*) came by, whereupon I staid still, and let her pass by, observing her Gesture; and when she came against the Window of the Chamber where my Daughter lay, she turned about, and looked up at the Window; and immediately my Daughter cried out, she is there; and giving a great Screek, fell again into her Fits, crying out, her Heart was quite gone. On *Monday*^{the} 25 of *April*, *Bilby* came again to Town, (She lived at *Thorne Hotime*, which is in the same Parish of *Burton Agnes*) and had Conference with *Huson*, as *Huson* confessed. But my Daughter fell so ill again, continually blaming them, and saying they had too much Liberty, that that Night I got them Secured, the 26th Examined, the 27th, Searched, the 28th, Re-examined, and *Alice Huson* Confessed; and the 29th, *Bilby* Examined again, upon *Huson's* Confession, and both sent to the Gaol. But this is to be observed, that tho my Daughter was well (just) before; yet upon their Examination and Searching, and during all that time, she was most cruelly handled and tormented, and as soon as they were Carted, she Recovered, (and) continued so till *Saturday*^{the} 14th. of *May*, when she fell suddenly into her old Fits, affirming that *Bilby* had got Pins and Needles, wherewith she Tormented her, and had too much Liberty. On *Monday* Morning I went to *Tork*, and found it was as she said, and Mr. *Read* the Keeper, said, she should be soon held and restrained of her Liberty; and said, observe the time of the Day; it is upon the point of Two; and said as soon as you are out of the Castle-Gate, all shall be done, therefore let me hear how your Daughter doth. Coming home, I found my Daughter (blessed be God) in good Health. I enquired what time she Recovered? they said, upon the point of Two she called for her Cloaths, and said she would Rise, for she was sure her Father had been at the Castle, and gotten her Business done.

All this is taken from a Paper written by the before-mentioned Henry Corbet himself : And here followeth,

*The Confession of Alice Huson, 28 of April, 1664.
to Mr. Tim. Wellfet, Vicar of Burton Agnes, (in
her own Words) as it was given in to the Judges at
York Assizes,*

THREE Years I have had to do with, and for the Devil:
He appeared to me like a *Black Man* on a Horse upon
the Moor: He told me I should never want, if I would fol-
low his ways: He bid me to give my self to him, and for-
sake the Lord; and I promised him I would. He did upon
that give me five Shillings; and another time he gave me
seven Shillings: And for six several times he did so; and
Thom. Ratle had 20 s. of the Mony I had of him. He ap-
peared like a *Black Man* upon a Black Horse, with Cloven-
Feet; and then I fell down, and did Worship him upon my
Knees, because I promised him I would do so. I have hurt
Mrs. Faith Corbet by my Evil Spirit: I did, in my appre-
hension, ride her: And when I was Examined by Mr. *Wellfet*
our Minister, the Devil stood by, and gave me my Answer.
I was under the Window like a Cat, when *Mrs. Corbet* said
I was; and *Doll Bilby* had a hand in this Tormenting *Mrs.
Corbet*: *Doll Bilby* said, let us make an End of her; and I
said it was pity to take away her Life, for we had done her
overmuch hurt already. The Devil did appear to me and
Doll Bilby both together: *Doll Bilby* had of the Devil on
Thursday or *Friday*, some Mony: I had about a Fortnight a-
go ten Shillings of the Devil at *Ratle's* door about Twi-light
or Day-gate; and I gave two Shillings of this Mony for two
Pecks of Barly, Pease and Wheat mix'd, to *Will. Parkley*:
He told me, if I would kill *Mrs. Alice Corbet*, I should never
Want: He twitches me at the Heart, as if it were drawn
together with Pincers. I have, I confess, a Witch-pap, which
is Sucked by the Unclean Spirit: This Sucking lasteth from
Supper-

Supper-time, till after Cock-crowing. The Devil did bid me deny to Mr. *Wellfet* that he was sent by me. I had a purpose to practice Witchcraft when I begg'd a piece of Cloth and Black-hood. I confels that I did by this Evil Spirit, kill *Dick Warren*; which was done by my wicked Heart and wicked Eyes: If I had not employ'd this wicked Spirit, I had not hurt him. I lent *Lancelot Harrison* eight Shillings of the ten Shillings the Devil gave me. I did forsake God, because I promised the Devil to serve him. The Devil bid me not to tell of *Doll Bilby*.

This is the full Confession of Alice Huson in her own words, suited to the Questions I propounded to her, being spoken to my self; (so) I testifie.

Timothy Wellfet,
Vicar of Burton
Agnes.

A horrible Relation of a Trumpeter, his Wife and Daughter, Debauched by a Wicked foul Spirit. Transcribed from a Letter, written by a very Intelligent Person in Holland.

A Trumpeter, who had served the Prince in his Wars, upon his return from the War, finding many Executed for Witchcraft in that Country, absented himself, and hid himself. He being miss'd, and they knowing no reason for his Absconding, enquiry was made after him, supposing he might have been guilty of some evil Action or other, Theft, or Adultery, &c. But found nothing against him. However, they continued their Enquiry, till at last they found where he was, and told him he must go to the Prince. Whereupon he cried out, I am a Dead Man. And being

*Neither the Country,
nor the Time is mentioned in the Letter.*

asked, what was the matter? He said he was a Witch, and must Die. To the Prince he was brought; before whom (to the amazement of him and all Men, for none suspected him in the least) he confessed, that one day walking in the Wood, he had met in a By Walk, a very handsome Woman, with whom entering into Discourse, he endeavoured to persuade her to submit to his Will, which at last she yielded to; and when he had satisfied himself with her, she Transformed her self into a hideous Shape, and told him, Now he was from that time forward his; but made him many Promises, &c. He being thus Engaged, said he had a Wife, and wished her in the same Condition. This Caco-Dæmon replied, he should take no care for that matter; he would effect it, and thus; He should pretend a necessity of going from Home all of a sudden, and tell his Wife that there would come to find him a Gentleman, a good Friend of his in the War; and that he was sorry he could not stay to receive him as he would, desiring her, if he came before he returned, to make as much of him as she could possible, as being his singular Friend. He being gone, this pretended Gentleman some time after, came in very good Equipage, attended with a Servant, enquired for her Husband, seemed sorry for his Absence: But she doing her Errand as her Husband had ordered her, and shewing him great Kindness, he propounded to her the having his Will upon her; and she consenting, he enjoyed her not only, but her Daughter (also) of about Eleven, or twelve Years Old, to whom then he appeared as to her Husband: And then her Husband returned and found it so.

From that time forward, certain power to hurt Cattle (as I remember) only was imparted to them: And the Man was continually accosted and compelled to continue his Commerce with his *Succuba*, and the Woman and her Daughter with their *Incubus*; with whom the first Commerce was strangely Delightful, but ever after cold and painful to them.

These

These things having Confess'd, and being very penitent, they desired to die, and were accordingly Executed : But because they had not hurt Mankind, and were so Penitent, instead of being Burn'd, they were Beheaded.

The Prince would fain have saved the Girl, because of her Youth, and used all Endeavours to deliver her from the Spirit, but could not effect it; the Girl crying out several times that he now was committing Uncleanness with her; crying out and desiring rather to die than to live so, and be subject to that foul Spirit any longer, and accordingly was Executed as her Father and Mother were.

A Relation of a Dutch Boy, Possessed by a German Spirit. Being an Extract of two Letters, the first, of the 12 of February, 1690. S. V.

W E have here a strange Case of a Youth about Fifteen Years old, that has been of a quiet and orderly Conversation, and was bred up to Reading and Praying, who is Possessed, and as the Spirit it self says through him, is actuated by three of them, who were sent to him by three divers Witches, which he publickly named.

I my self have entred the Lists with the Ghost, who at last, tho very unwillingly, Answered, and speaks as good High Dutch as is spoken in *Austria*, which the Lad could never speak. I was very sharp in my Assault, and he as strenuously opposed. When he departs, it is with a great Noise, and the Lad lyes a good while as in a deep Swoon, till recovered by application of fit Remedies, and then he prays devoutly, which while Possessed, he cannot do; and when the Spirits forsake him in part, which sometimes they do for a whole, sometimes for half a day; he works at his ordinary Labour, which is, Weaving Linen, that being the Trade he is Learning. He is of a Meek Spirit; but in his Fits, three Men have enough to hold him.

The

The Spirit says very confidently, that he has leave from the Old Man in Heaven (Thus he calls *God*, and will not easily be brought to use that word) not to leave the Lad till the Witches have received their Punishments; and that he was compelled by that Old Man in Heaven to discover the Witches and their wicked Works; all which he has done, and upon it, the Inquest was made, which otherwise no body would have thought of.

In fine, it is so strange and incomprehensible a thing, that 'tis not to be expressed, insomuch, that if I had not been an eye Witness, and throughly examined the Affair, I could never have believed it.

The Second Letter of the 24th. of April, S. V. 1690.

NOW again something of the Possessed Lad: Our Discourse went upon these five things. 1. Of the great Omnipotency of the true God, and his sole Government over all things, both Visible and Invisible. 2. Of the glorious Merits of Christ his Sufferings, and thereby overturning of the Powers of Hell: And consequently. 3. Of the Limited, and in it self powerless Power of the Devils, &c. Of their Orders and Qualities among themselves. 4. Of the great Power of the Holy Ghost, dwelling in a true Believer and Pious Soul. 5. Of the Name of this particular Spirit, that speaks out of the Possessed Lad, his Authority, and the cause of his cruel Works.

As to the First, he answered all my Questions affirmatively, and confessed, that all things, even their Infernal Government, are executed according to the Will of God: But that word he would not name, till he was constrained by a Command in the Name of the most High, which then he uttered storming. Then I proceeded to all the Ordinary Attributes of God, which tho against his will, he owned, saying with a roaring Voice, Yes, it is true.

At

At the Second, he grew very impatient, Gnashing with his Teeth, and would not name the name of *Christ*, till I constrained him as before, and alledged the Example of the Devil in the Gospel, that had *spoke* concerning Christ.

I Then proceeded to the Third, Whereupon he acknowledged an Order amongst them, but would not confess of what Order himself was, but said, *Thou askest more than is needful for thee to know.*

I replied, *But thou knowest well enough, that I know full well what pitiful things you Spirits are without God's Permission.*

He. *I know it, or else thou would'st forbear to vex me thus.*

I. *How comest thou to be such a silly Devil, that thou canst speak nothing but High Dutch?*

He. *Are you Men then all of the same Capacity?*

I passed then to the former things, and spake to him of the *Blood of Christ*, &c.

He. *I'll be gone.*

I. *No, thou shalt first answer me to this.*

He answered, *I know Christ has redeemed Men, and therefore we can do nothing to you without Permission: And repeated divers times, I'll be gone.*

At last I said, *Go then and be Hanged.* And immediately he went forth with a great Outcry; whereupon the poor Lad being come as out of an Extasie, after divers applications, returned to himself again.

I asked the Devils *their Names*; he said his Name was *Pretty Betty*; the other was call'd *Longtale*, and the third, *Cuckow*: and these three possessed the Lad, whereof two go forth, but one of them keeps always possession of the Body.

The

The next day, being the day of the Circumcision of *Christ*, I went on where I left off the day before, and so came,

To the Fourth, Of the Holy Ghost, which he resisted hard, but at last owned all that I demanded on that head; but within half an hour would be gone: But I would not let him go according to his will, till he had answered me fully; and then he went away, as the day before.

If we interrogate the Devil too profoundly, or too curiously, he answers, *Thou askest more than is fit for thee to know, or permitted to me to say.*

Three German Miles from hence, dwells one Mr. *Crom*, whose little Daughter of about Twelve Years Old, is in like manner possessed; out of whom the Devil speaks all manner of Languages imaginable.

The E N D.

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